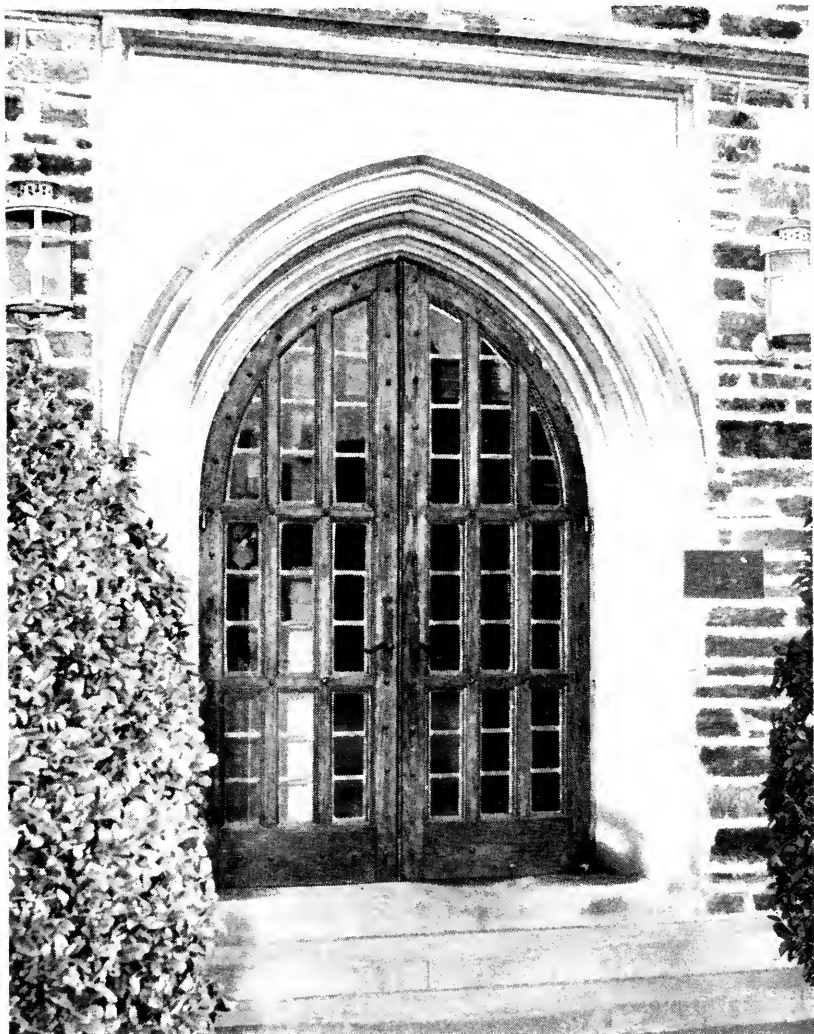


THE  
DUKE DIVINITY SCHOOL  
BULLETIN



Special Issue

Volume 20

*February, 1955*

Number 1

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# THE DUKE DIVINITY SCHOOL BULLETIN

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VOLUME 20

FEBRUARY, 1955

NUMBER 1

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## Editorial

It is with glad satisfaction that the *Bulletin* Committee is able to bring to you, the alumni of the Duke Divinity School, this special issue of the *Bulletin*. So that it may have a permanent value for you, all transitory material—With the Dean, With the Faculty, With the Students, Book Reviews—has been omitted. We offer you but two primary items. Here are the members of this faculty; the date under each man's title is the year of his appointment to the University. The Dean has written a description of the renovated building and the University photographer has provided illustrations of the major changes.

We thank Dean James Cannon for suggesting this unique issue and Mr. Charles Dukes of the Alumni Office for assisting to pay for it. Now we await your comments.

The  
Administration



ARTHUR HOLLIS EDENS  
*President of the University*

1949

Ph.B. Emory University  
A.M. Emory University  
M.P.A. Harvard University  
Ph.D. Harvard University  
LL.D. Emory University; Davidson  
College; University of North Caro-  
lina; Wake Forest College; Roa-  
noke College.

JAMES CANNON

*Dean and Ivey Professor of the  
History of Religion and Missions*

1919

A.B. Duke University  
A.M. Princeton University  
Th.B. Princeton Theological Semi-  
nary  
Th.M. Princeton Theological Semi-  
nary  
D.D. Birmingham Southern College





HELEN MILDRED KENDALL  
*Administrative Assistant, Secretary  
of the Faculty, Organist and  
Director of Music*

1950

A.B. DePauw University

DONN MICHAEL FARRIS

*Librarian*

1950

A.B. Berea College

B.D. Garrett Biblical Institute

M.S. Columbia University



The  
Faculty



J. FOSTER BARNES

*Lecturer on Church Music and  
Director of Choral Music*

1929

A.B. University of Richmond  
M.A. Emory University

WALDO BEACH

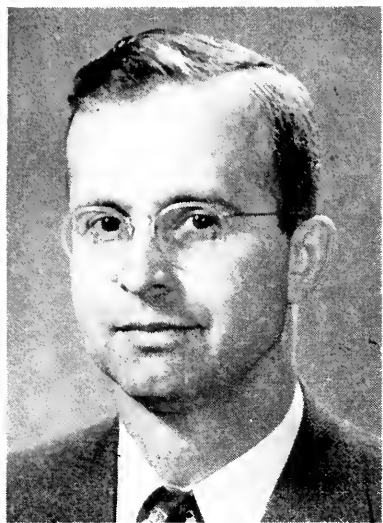
*Professor of Christian Ethics*

1946

B.A. Wesleyan University  
B.D. Yale Divinity School  
Ph.D. Yale University







WILLIAM HUGH BROWNLEE

*Assistant Professor of Old  
Testament*

1950

A.B. Sterling College

Th.B. Pittsburgh-Xenia Theological  
Seminary

Th.M. Pittsburgh-Xenia Theological  
Seminary

Ph.D. Duke University

JOHN V. CHAMBERLAIN

*Visiting Instructor in Biblical  
Studies*

1954

A.B. Florida Southern College

A.M. Duke University





KENNETH WILLIS CLARK  
*Professor of New Testament*  
1931

B.A. Yale University  
B.D. Colgate-Rochester Divinity  
School  
Ph.D. University of Chicago

JAMES T. CLELAND  
*James B. Duke Professor of  
Preaching and Preacher to the  
University*

1945

M.A. Glasgow University  
B.D. Glasgow University  
S.T.M. Union Theological Seminary,  
N. Y.  
Th.D. Union Theological Seminary,  
N. Y.  
D.D. Davidson College





ROBERT E. CUSHMAN  
*Professor of Systematic Theology*

1945

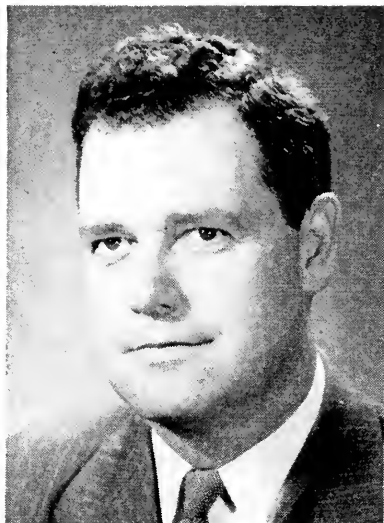
B.A. Wesleyan University  
B.D. Yale Divinity School  
Ph.D. Yale University

W. D. DAVIES  
*Professor of Biblical Theology*

1950

B.A. University of Wales  
B.D. University of Wales  
M.A. Cambridge University  
D.D. University of Wales





RUSSELL L. DICKS

*Associate Professor of Pastoral  
Care*

1948

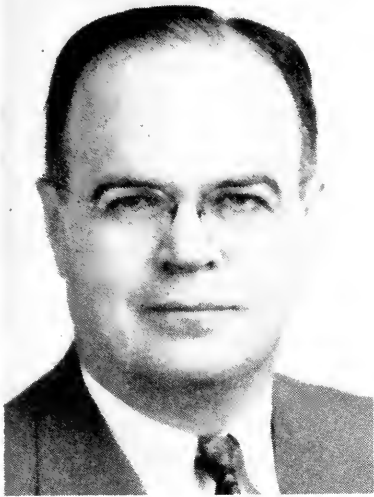
A.B. Oklahoma University  
B.D. Union Theological Seminary,  
N. Y.  
D.D. Southeastern College  
Litt.D. Adrian College

GEORGE R. EDWARDS  
*Teaching Fellow in New  
Testament Greek*

1954

B.A. Southwestern at Memphis  
B.D. Louisville Presbyterian  
Theological Seminary





EDGAR BEAUREGARDE FISHER  
*Lecturer in Practical Theology*  
1954

A.B. Trinity College (Duke  
University)  
B.D. Yale Divinity School

ANDREW DURWOOD FOSTER  
*Assistant Professor of the History  
and Philosophy of Religion*  
1954

B.A. Emory University  
B.D. Union Theological Seminary,  
N. Y.





ROBERT G. GARDNER  
*Assistant in Preaching*  
1954

A.B. Mercer University  
B.D. Duke University

WILLIAM ARTHUR KALE  
*Professor of Practical Theology*  
1952

A.B. Duke University  
B.D. Duke University  
D.D. High Point College





CREIGHTON LACY

*Assistant Professor of Missions  
and Social Ethics*

1953

A.B. Swarthmore College  
B.D. Yale Divinity School  
Ph.D. Yale University

HIRAM EARL MYERS

*Professor of Biblical Literature  
and Chairman of the Undergraduate  
Department of Religion*

1926

A.B. Trinity College (Duke  
University)  
S.T.B. Boston University School of  
Theology  
S.T.M. Boston University School of  
Theology  
D.D. Elon College





RAY C. PETRY

*Professor of Church History*

1937

A.B. Manchester College  
A.M. University of Chicago  
Ph.D. University of Chicago  
I.L.D. Manchester College

KELSEY REGEN

*Lecturer in Practical Theology*

1951

A.B. Davidson College  
B.D. Louisville Presbyterian  
Theological Seminary  
D.D. Davidson College





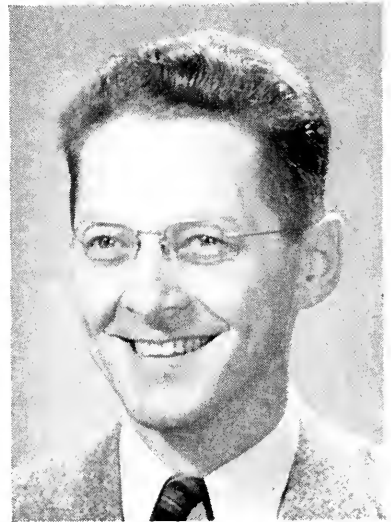


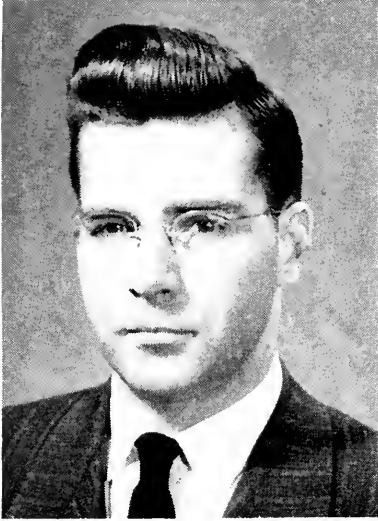
McMURRY S. RICHEY  
*Assistant Professor of the  
Philosophy of Christian Education*  
1954

A.B. Duke University  
B.D. Duke University  
Ph.D. Duke University

JOHN J. RUDIN II  
*Associate Professor of Speech*  
1945

A.B. Willamette University  
B.D. Asbury Theological Seminary  
A.M. Boston University  
Ph.D. Northwestern University





THOMAS A. SCHAFER

*Assistant Professor of Historical  
Theology*

1950

B.A. Maryville College

B.D. Louisville Presbyterian  
Theological Seminary

Ph.D. Duke University

H. SHELTON SMITH

*James B. Duke Professor of  
American Religious Thought and  
Director of Graduate Studies in  
Religion*

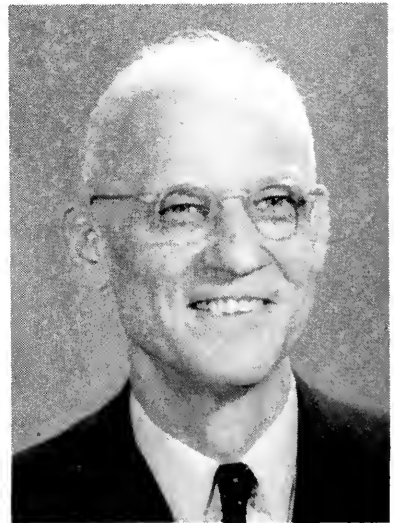
1931

A.B. Elon College

Ph.D. Yale University

D.D. Defiance College

Litt.D. Elon College





WILLIAM F. STINESPRING  
*Professor of Old Testament*  
1936

B.A. University of Virginia  
M.A. University of Virginia  
Ph.D. Yale University

ARLEY JOHN WALTON

*Associate Professor of Practical  
Theology and Director of Field  
Work*

1948

A.B. Fairmont State College  
B.S.L. International Church College  
D.D. Morris Harvey College



## The Renovated Building

**D**URING the summer and fall of 1954 the University expended \$50,000 in extensive additions to, and improvement and redecoration of, the original Divinity School building.

The basic change is the construction of a beautiful Reading Room on the first floor, under York Chapel. The basement floor of the same wing has been converted into additional stack space for the growing collections of the Library, now approaching 100,000 volumes. The Jordan Loan Library and the Librarian's office now occupy the former Reading Room. The religious periodicals will be housed in the new Reading Room. In addition, on the first floor, two rooms have been made available for the offices of the Duke Endowment and for a combined Conference Room and Faculty Lounge.

On the second floor, the old large classroom, 210, has been divided. The smaller section has been equipped as a Christian Education demonstration room. Another additional large classroom on this floor has been assigned to the Divinity School. A new floor has been laid in the chancel of York Chapel, and more space has been provided for the organist. The "blower" for the organ has been removed from the chapel proper. A vestibule to the chapel has been constructed. An additional ladies' rest room has been provided.

A former classroom on the third floor has been converted for seminar instruction. Some additional storage space has been made available on this same floor.

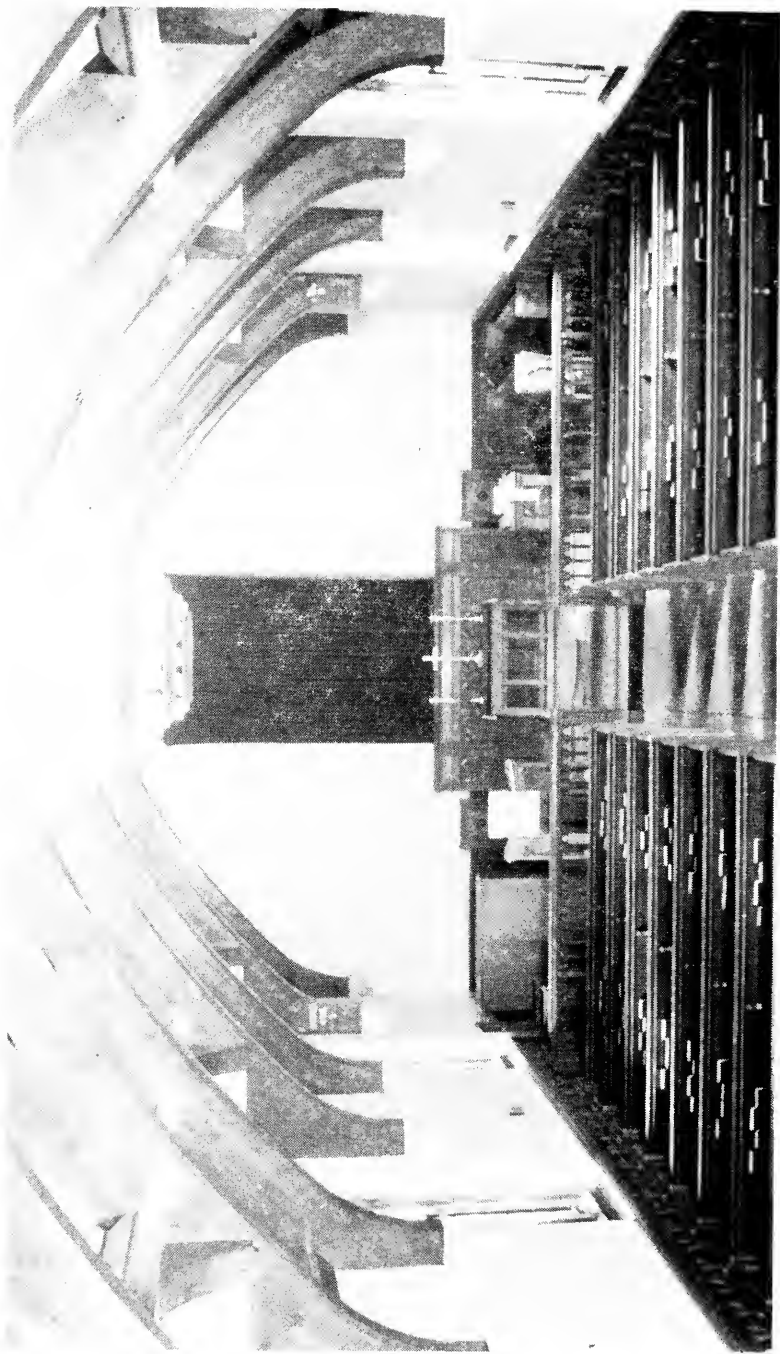
The Preaching Room continues to fulfill its previous functions.

A very important change has been the separation of the work of the Divinity School in its building from the undergraduate work in religion now centered in Gray Building. Two classrooms have been taken from Divinity and given to Gray, by the opening of doors into Gray only. Free access between the buildings is provided on the basement and third floors, but the glass doors between these two buildings on the first and second floors are kept locked at all times. All the office and classroom space in the Divinity School Building is now used by the Divinity School, and by it alone.

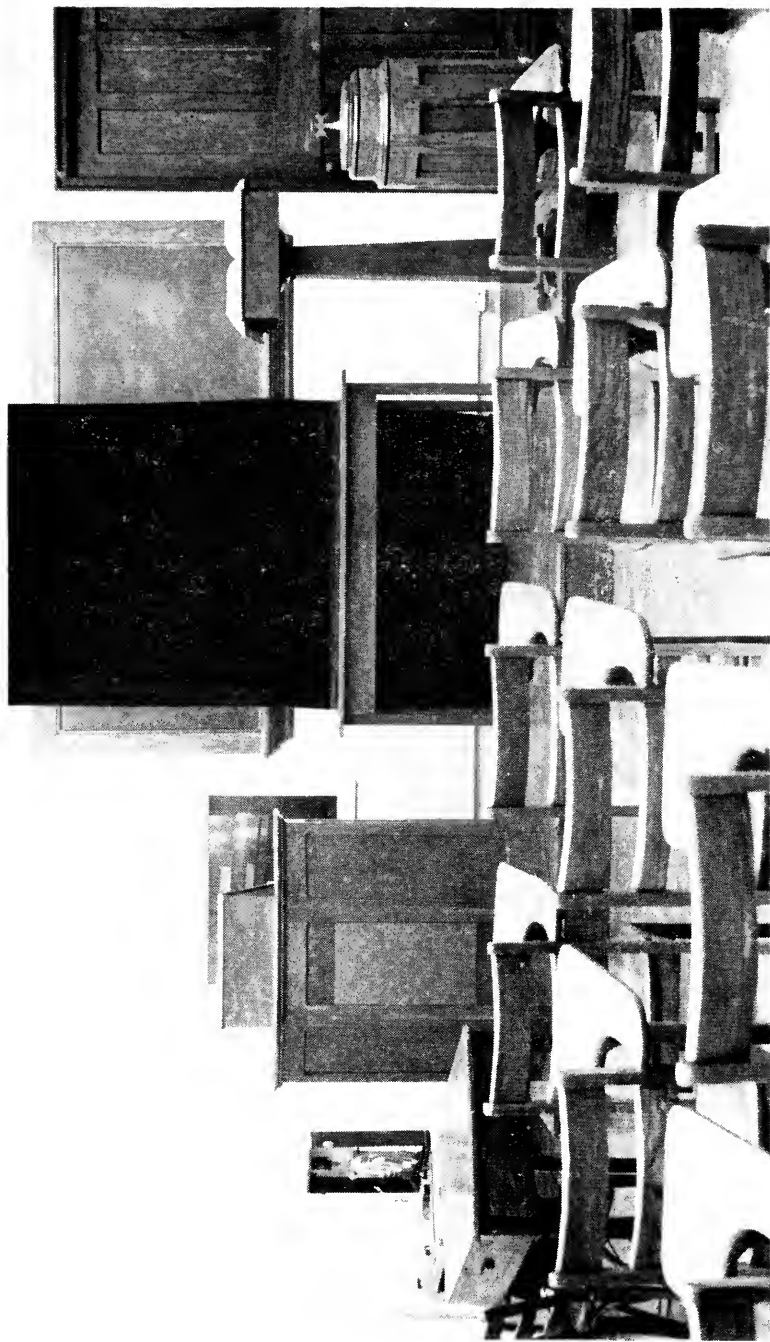
All classrooms have been redecorated and are now equipped with acoustical ceilings, tile floors, fluorescent lights, and Venetian blinds. New seating has been provided in the larger classrooms, consisting of individual pedestal chairs or side-arm, movable chairs. Only one room will continue to be equipped with the old slat-type benches. A system has been installed providing ice water on all the floors of the building. Five new glass-fronted bulletin boards have been placed in the halls and lighted blackboards have been installed in the large classrooms. The Social Room is to be refurnished. The building has been completely repainted in very attractive pastel colors. The number of lights in the halls has been doubled.

A further word should be said about the new Library. The stack space has been almost doubled. The new Reading Room on the first floor is a very beautiful room. A full-length, clear-glass door has been installed, and from the main Divinity School entrance a view may be had right through the Reading Room to the trees on the outside.

JAMES CANNON



York Chapel. Here is our sanctuary, used and loved more and more as the years go by. The pulpit has been placed on one side, and a lectern has been added, the communion table having been made the central focus. The organ was the gift of the Doris Duke Foundation. The cross and candle sticks were the gift of the Reverend George B. Ellhardt.

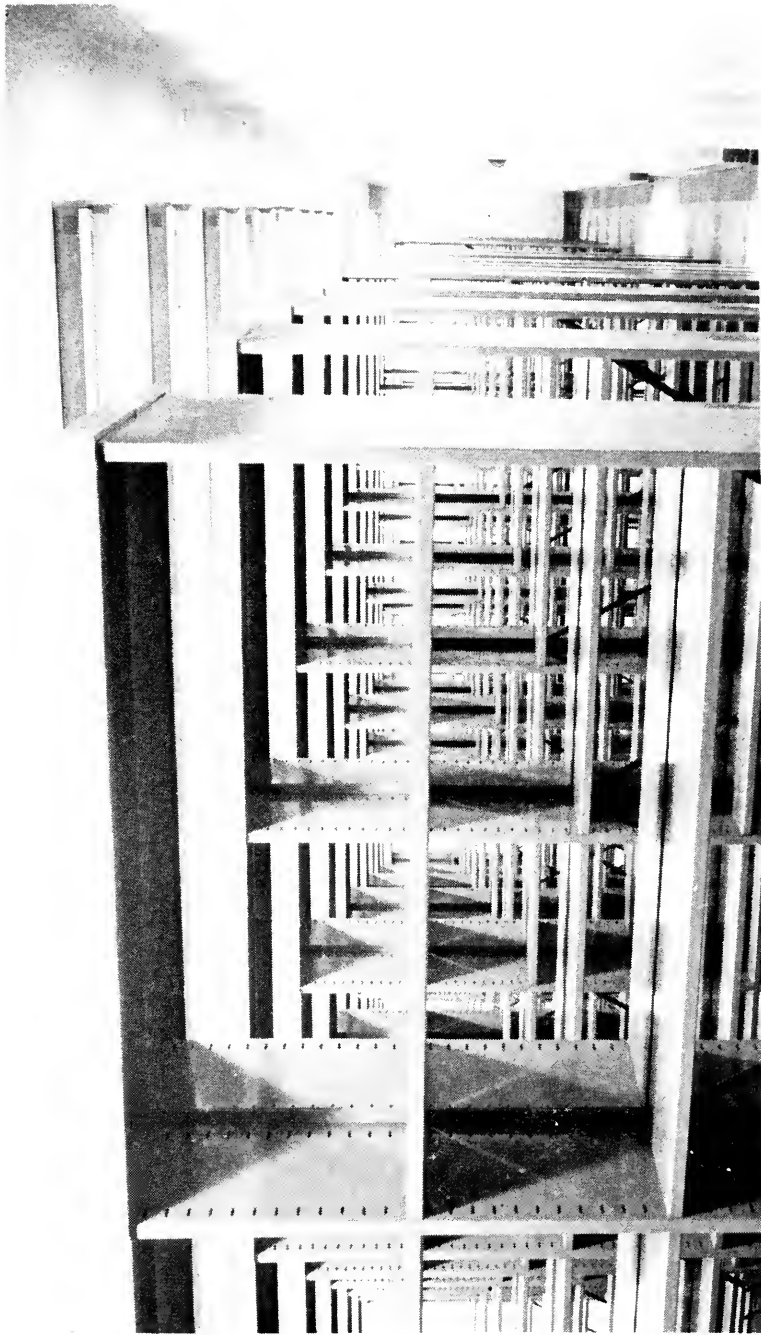


The preaching room. This is the "torture chamber," with the implements of torture in position: pulpit, communion table, lectern, baptismal font, and recording apparatus. The velvet hanging can be pulled across the blackboard and made to form a "dossal" curtain. *Webster's Unabridged Dictionary* is on the lectern.



The reading room. At long last more adequate space has been provided for the studious activities of the Divinity School. The new reading room seats seventy-two at wide tables on comfortable chairs. Only the rear half of the room is pictured here.

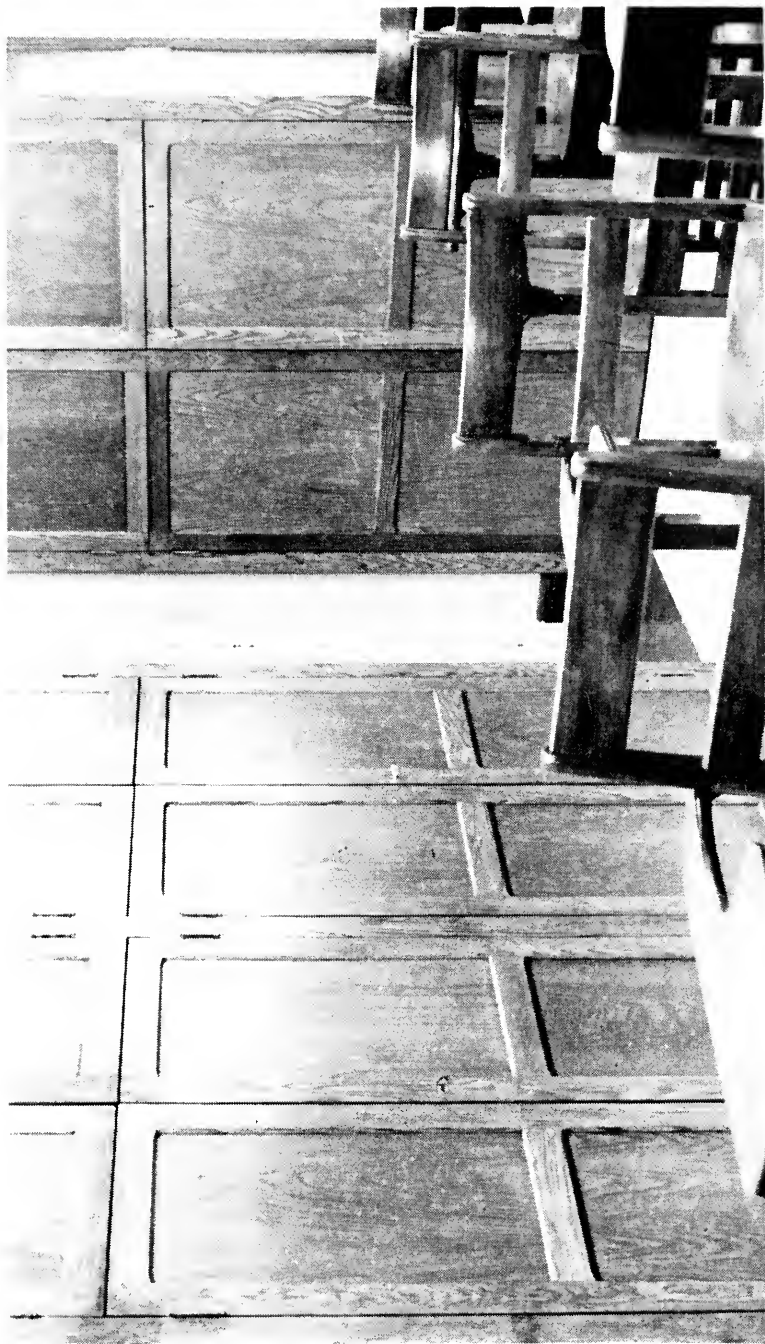




The new library-stacks. This is not the boiler room of the *Queen Mary* but the space for the expansion of the library facilities. It will hold 50,000 volumes, which the faculty hopes will be read.



Room 211. Old 210 has been divided into two rooms. This is the larger, seating 100. The purpose of this photograph is to reveal the design of the new chairs and the fluorescent lighting.



Room 210. The other half of old 210 has been made into a demonstration room for the work in Christian education. This photograph shows some of the cupboards which run around three of the walls. It would have been a more interesting picture if the inside of the cupboards had been shown. We didn't dare!



Room 304. This is one of the three seminar rooms, occupied in the photograph by the senior seminar on the ecumenical movement. One man evidently owns a coat!



Faculty conference room. At long last the faculty has room for meetings, formal and informal. This photograph was taken during a faculty meeting. Maybe some day coffee will be served here. There is a new urn.

## A Prayer of Rededication

Almighty God,

Who put it into the heart of a man  
to glorify Thee and serve his fellows  
by the building of this Divinity School;  
accept its rebuilding and refurbishing  
as the symbol of this University's continued  
devotion to "Instruction and Religion,"  
and as the pledge of this School's fresh  
commitment to Thy Christ and his Church

We ask the renewal of Thy blessing  
upon its faculty:  
each separate in his speciality, all  
united in their love for Thy truth;  
each loyal to his own wrought-out  
conviction, all one in their  
dependence on Thy grace;  
each drawing on his own tradition, all  
seeking the oneness of Thy Church.

We ask the renewal of Thy blessing  
    upon its students,  
who are training to serve Thee,  
in the pulpit and in the parish;  
in the hospital ward and on the foreign field;  
in the classroom and among the armed forces.

To Thy glory, O Father Almighty;  
To the honor of Christ, the Son;  
To the praise of the Holy Spirit;  
We rededicate this School,  
    and those who sojourn within its walls.

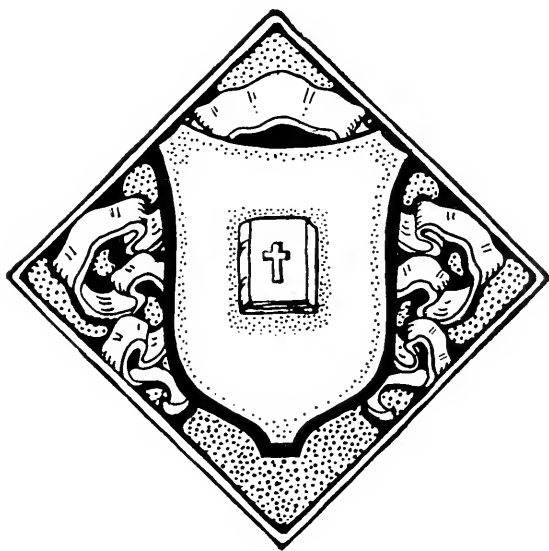
*Amen.*

JAMES T. CLELAND





THE  
DUKE DIVINITY SCHOOL  
BULLETIN



*Volume 20*

May, 1955

*Number 2*

# Three Prayers of Supplication

O Lord, let us not live to be useless; for the sake of Jesus Christ our Lord. Amen.

*John Wesley.*

Lord, temper with tranquillity our manifold activity; that we may do our work for Thee with very great simplicity. Amen.

*Anonymous. 16th Century.*

Abide with us, Lord, and with Thy whole church. Abide with us in the end of the day, in the end of our life, in the end of the world. Abide with us with Thy grace and bounty, with Thy holy word and sacrament, with Thy comfort and Thy blessing. Abide with us and with all Thy faithful. Amen.

*Lohe. 19th Century.*

PUBLISHED IN FEBRUARY, MAY, NOVEMBER, AND JANUARY

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# THE DUKE DIVINITY SCHOOL BULLETIN

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VOLUME 20

MAY, 1955

NUMBER 2

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## Editorial

Inasmuch as the *Editorial* in the last number did meet with a response, we risk another. It was suggested in that *Special Issue* of February, that we awaited your comments on the pictorial display of the venerable faculty and renovated buildings. About fifteen letters and five postcards reached us, all favorable, which is a remarkable response from our hundreds of alumni, when it is realized that the haul of mail for the previous two years amounted to four pieces. You are an encouraging clientele.

Since this issue went to the printers to be set in type, three items have come to our attention which are worthy of notice. Dr. William Stinespring preached a sermon recently, his first pulpit appearance in five years. *Encounter*, a new Divinity student magazine, is just off the press. We salute this new-born babe, which shows determined traces of theological, ethical, historical, poetic and linguistic endowment. And—tell it in Gath—Dr. William Brownlee has made a May issue of *The New Yorker* in an article on “The Dead Sea Scrolls.” Maybe Paul was right when he wrote that there were Saints in Caesar’s household (Phil. 4:22).

# The Cross

THE REVEREND SIR GEORGE MACLEOD, D.D.\*

"God was in Christ reconciling the world to himself, not counting against men their trespasses, and giving to us the ministry of reconciliation."  
II Corinthians 5:19.

I sometimes think that the Bible, the whole Bible from Genesis to Revelation, might be compared with a quite vast mosaic on a wall, of which, obviously, the center of the pattern would be the Cross itself. But the rays of that Cross would go shimmering out to the furthest corner of that vast mosaic. In those terms, I would suggest that it is the primary function of the pulpit to take here a cluster of the small mosaic stones or there a cluster of the small mosaic stones, to take them, cleanse them, polish them, examine and remake them in their cluster. Yet we never fulfill the function of the pulpit until at the last that cluster is put back into the vast mosaic. We must take the passage or the parable or the instance—from Genesis or from the Gospel or Revelation—and never finish without relating that particular cluster, in all the marvel of the mystery, to the central Cross. But I believe there are occasions when we must dare—however fantastic be the essay—we must dare to glimpse what it is that in essence this central design says, whose power and whose possibility radiate out not only into every chapter of the Bible but into every aspect of men's lives. And I know no passage in the New Testament which, with such marvelous economy of words, describes the essence of the Cross as does our text: "God was in Christ reconciling the world to himself, not counting against men their trespasses, and giving to us the ministry of reconciliation."

I suggest that in the first clause there is declared the catharsis of the Cross; in the second there is declared the comfort of the Cross; and in the third is declared the consequence of the Cross. "God was in Christ reconciling the world to himself" is the complete revelation, the complete renewal, the complete changeover in our understanding of God, with its comfort that "our trespasses are not to be counted against us" and with its consequence that "we are ourselves to become this ministry of reconciliation." It is these three thoughts that

\* This sermon was preached in the Duke University Chapel, on January 23, 1955. Dr. MacLeod, founder and head of the Iona Community in Scotland, is the first professor appointed to the new Harry Emerson Fosdick Chair at Union Theological Seminary in New York City. This sermon has been transcribed from a recording and an effort has been made to retain the spoken flavor.

I want to expand this morning; and I want, as an assistance in the expansion, to remind you of three designs.

Has it ever occurred to you how the symbol of the Cross itself conveys, as you see it in your mind's eye, the lessons of the Cross? Let's take this first thought, the catharsis of the Cross or, if you like, the offer of the Cross: "God was in Christ reconciling the world to himself." By way of design for this, I would remind you of the most dangerous word in the English language. The most dangerous word in the English language is the word "I." "I" don't mind what happens to other people. "I'm going to get what 'I' want." As soon as that becomes the primary word said in a family, as we all know, that family is in a dangerous way. As soon as somebody on a team says: "I'm going to be the center of this movement"—in hockey perhaps—"I' have got the puck, and 'I' am going to keep it, because 'I' am going to score the goal, and 'I' don't intend to pass to anybody else." We know that in no time that team will be a shambles. As soon as in our potentially united world, one nation says predominately, recognizably above the others, "I," then we know the word that begins to be spelled out, and that word is "war." What has been said, you see, is that Jesus came to strike out the "I." And some people say if you put an "I" on a blackboard and take a white piece of chalk and strike it out, you make a cross. To which, some of you are saying: That is rather familiar as a story and, anyway, puerile as a lesson.

And yet, without apology, I start in that way because, so far as my own country is concerned—and sometimes I get a glimpse of it paralleled here in this land—so far as my own country is concerned, I am always amazed at the number of people there who are absolutely mature in every other regard but, for some reason or another, suffer from arrested development when they face the real offer of the gospel. That is to say, they stop short in their inner minds with the feeling that the essence of religion or of Christianity is that we are to be unselfish, and that all our hymns and prayers and even our sacraments are but infinite variations on one theme, permutations and combinations on one formula, which is: that we must really be unselfish. But that is not the gospel. Everyone knows that gospel means "good news" and I don't find it particularly "good news" to be told that I have got to be unselfish. As a matter of fact, I don't even have to come to church or sing a single hymn in order to be reminded that I have got to be unselfish. I have only got to live in a family, or play on a team, or look at the graying war clouds in our world to know that we have got to be unselfish.

No, the beginning of the gospel of God is much more terrifying. The beginning of the gospel of God is that God is unselfish. You see, the terrifying thing about man is not that he is bad—that might just be a fact—the terrifying thing about man is his mystery, which is, that everybody is bad when everybody wants to be good. The terrifying thing, for instance, about the second of September, 1939—when the second World War broke out—the terrifying thing in Europe was that there were about four hundred million people in Europe, three hundred ninety-eight million of whom did not want to go to war. So, yet, we went to war. I happen to have traveled the world a good deal and, in my own country, I happen, for years, to have dealt with men coming out of prison, and to have run camps for boys and seniors boys in reformatories—the most difficult of the lot—and yet I can still stand in this pulpit and say, that I have never yet met a man who wanted to be bad. Have you? This is the terror. The good that we would we do not; and that which we would not, we find we've been and gone and done it. The good news of the gospel of God is that God knew we were like this, and God did something about it. God struck out the "I." God was in Christ reconciling the world to himself.

What do we mean when we say that God was in Christ reconciling the world to himself? Well, it's many years ago now, but I will never forget a young medical student in Edinburgh who once came to me and said that from the age of seventeen to the time of his graduation, to the time of the completion of his course, he hated his father. Up to the age of seventeen things had been normal, but, from that age, his father began to drive him. Whenever he had holidays or vacations, he kept the lad with his mind on his books and never let him away, until he hated his father. They came up to the evening before his graduation, his capping; then his father said, "I can afford to tell you something, now, that I haven't dared to tell you since you were seventeen. When you were seventeen, I got my marching orders from the doctor, who told me I should stop all work and just lie up if I wanted to preserve my life. I had no money set aside and my only hope was to take a risk on it and go to the office every day, not knowing whether it would be alive that I was brought home in the evening. But now that you are through, I can tell you." The boy said to me: "From that moment, I was reconciled to my Father."

"God was in Christ reconciling the world to himself." And if I am going to be honest this morning, you know I have to admit to you that I am not always very satisfied with the sleek answers of the Church about this question of God caring for every individual. I

could bring so many instances, but I am not going to take your time doing it, because you could all bring me instances back which seem to declare that God does not care for the individual. I remember in one of the parishes which I had, there was an old woman who was absolutely paralyzed, paralyzed hand and foot, and she was being looked after by her daughter who herself was a widow with two most boisterous children in a two-room house. And this old lady used to tell me that she was a God-fearing woman. She used to tell me that she prayed that death might visit the house, that she might be taken away to leave her daughter to look after these boisterous children without having to wait on her, helpless old thing, hand and foot. Well, death did visit the house. It took away the daughter and left the old lady, helpless and crippled, with the two boisterous children. She was a God-fearing woman. You, too, could give instances that God doesn't seem to care for the individual. But, God was in Christ reconciling the world to himself, saying this is what God is really like, and faith is to believe that God is really like, despite the seeming and despite the shadows, God is really like what Jesus said.

And then, of course, there is revealed the love of God in ways that no man can put into words. We can only fumble about with inadequate parallels. I suppose the nearest parallel to glimpse what we mean by the love of God and what it does to us, the nearest parallel is the love of a mother, particularly the love of a mother for an erring son. You know that six line poem by Herbert Trench of a lad who kills his mother's love, or tries to kill his mothers' love, and what the mother does about it:

"A poor lad once and a lad so trim,  
 Gave his love to her that loved not him.  
 And, says she, 'Fetch me to-night you rogue;  
 Your mother's heart to feed my dog!'  
 To his mother's house went that young man  
 Killed her, and took the heart, and ran.  
 And as he was running, look you, he fell  
 And the heart rolled on the ground as well.  
 And the lad, as the heart was a-rolling, heard  
 That the heart was speaking, and this was the word—  
 The heart was a-weeping, and crying so small  
 'Are you hurt my child, are you hurt at all?'"\*

It doesn't matter what you do to a mother's love. You can kill her. Her whole concern is how far you've hurt yourself in the process. This is what is revealed about God and you and me in the Cross of Jesus

\*Dr. MacLeod gave this abbreviated version of "Jean Richepin's Song." (Oxford Book of Modern Verse, No. 75).

Christ. It doesn't matter what we do. We can crucify him and his continuing concern is only how far we've hurt ourselves in the process. "God was in Christ reconciling the world to himself." This is good news.

Forget about the struck out "I" and begin to see the comfort of the Cross that flows from it. Why don't you see? Take the symbol of a minus sign. We all know the psychological effect of a minus sign. It means in debt. The business man, at the end of the year when he gets the draft account, doesn't look at the details. He goes to the last page to find whether, over the year's work, it is credit or debit, gloom or hope. But we are not concerned with the business man, we're concerned with you and we're concerned with me, and, so far as I am concerned—and I ask you to be equally honest—what is the account of your life so far? I suggest it is a minus sign. I suggest it is a debt. I suggest that the good that we would we do not and that which we would not that we do. Now this is where God works. The essence of the gospel of God is that God knew we were like this. We can only talk in symbol; but don't imagine that, because the Church talks in symbol, it is talking fairy tales. (Science can't move a foot without talking in terms of symbol.) And our symbol is this, that God came down out of highest heaven right down to man where he is—and our neighbors would be surprised where you and I can be—God comes down to us there and cuts in half our minus sign, and God says so far as I am concerned you are creditable. You are plus. In our own estimations we are a minus sign—and how right we are! And don't delude yourself; in the estimation of our friends most of us are minus signs, or as we say in our charity: "we have all got our faults." This is the gospel of God that, so far as God is concerned, and only so far as God is concerned, we are all creditable. That is good news.

And if this is about you and this about me, and if this is about you at the point of your failure and about me at the point of my failure, then, so far as God is concerned—not about your achievements but about the thing that you can't master—the God of this moment is saying to you: So far as I am concerned, you are creditable in Jesus Christ. That is good news. That it what worship is all about. That is what all of these buildings are put up about and all of these sacraments are celebrated about. They are the sacrifice of our thanksgiving, because there is no sacrifice we can make to be made creditable.

That is why I call the last point not "the challenge of the Cross" but "the consequence of the Cross." Because if you get this thing at all, it is not a challenge. If you get this thing at all, it is a love story.



If you get this thing at all, it must have a consequence. What is the consequence? Why, what could the consequence be but that, now that we have been made creditable, we have got to become the ministry of reconciliation. "God was in Christ reconciling the world to himself, not counting against you and me our trespasses, and giving to us the ministry of reconciliation." The last symbol is just that a cross is the opposite of a circle. You know a circle has a psychological effect on you of being closed in, like being in a field with a fence around it and no gate in it—inhibited, held in. But a cross is the opposite. It points infinitely upward, and infinitely down, infinitely to the right hand and infinitely to the left hand—freedom, potentiality. God comes down out of highest heaven to you and me wherever we are—and you know where we can get. He says we are creditable. Therefore, without limitation, without condition, we have got to be the forgiving people that God is to us.

Jesus, as we know, was very stern. This, at last, is coming back into the consciousness of men, but let's be careful. Let's remember what he was most stern about. What he was most stern about was the people who didn't forgive. He sums it up in the shortest, and the most terrifying, of his parables, where he tells of a man who was forgiven a million dollars, and the first thing that man did was to go and get back the five dollars that a friend down the street owed him. (Forgiven a million dollars and to begin to move out to get back the five dollars that someone owes you!) Jesus does not say of that man that he is unimaginative; he doesn't say of that man that he is stingy. He says of that man quite simply that he is *darned*.

What has gone wrong, of course, is—if I may say so as my last word—what has gone wrong is, that we have taken the Cross and we have done *that* with it, and here is all the business of religion.\* Here is all the business of Sundays and of souls and of salvation, and there, outside the Church, there is the business of ordinary life, there is the business of the weekday. There is the business of how to put things into practice, and this\* hardly works there, does it? So we live at the standard of the world. We have taken the Cross and put it apart from the world, and what has happened? Why, our religion is becoming more and more vacuous, and people just don't know what all this abracadabra about salvation means. And our world before our very eyes, our unforgiven and our unforgiving world before our very eyes, is going to hell. When you put the Cross back again into the world and apply it to the real situations where people haven't forgiven you, and where nations are difficult to forgive, and begin to

\* Dr. MacLeod pointed to the cross on the altar and then to the whole Chapel.

apply it there; then your religion becomes alive, and the world has a chance of being saved. But don't make any mistake about what the response is. Jesus took two years to assure us that, if we go his way, our lives will be the sheer design of a cross.

# The Corporate Life

## I. York Chapel

Doubtless every place of worship—country church, cathedral, or Divinity School chapel—impresses itself deeply in the affective consciousness of those who commune there. Especially is this true of the constant attendance upon the services of York Chapel here in the Divinity School at Duke.

Our chapel is a simple, yet elaborate, place. Within its walls each appurtenance has its own significance, and yet all blend together into a word, not heard, but seen. From the moment one enters the chapel, a rich, red carpet captures and leads his eye to the focal point of our devotion—the table and the cross silhouetted by the wine-colored dossal. To the left, is the pulpit from which great men speak; to the right, is the lectern from which the Scriptures are read. At the opening of the academic year, there is always a special service, in the course of which a professor may deliver his inaugural address. Later in the year, the special seasons of Advent and Christmas, Lent and Easter are commemorated. In the spring there is a service of thanksgiving and intercession for Duke missionaries in service, at which time the name of each graduate in the mission field is called and his work commended to God's care. The services for the year are concluded with thanksgiving for the year's work and prayers for divine charge over us as we depart to our several areas of service. For those of us who, for almost three years now, have brought our hopes and our ambitions, our fears and our precarious flounderings to this place, it means much.

Here is offered the daily service of worship, commencing for some at the dismissal bell of the 9:30 class and for others at the appointed hour of 10:30. In a quiet chamber, disturbed only by the strains of some evocative prelude or chorale welling up from the chapel organ, students and faculty alike noiselessly find their seats and bow in silent prayer and meditation, awaiting the lighting of the two candles which signifies the beginning of our corporate worship. And then, erupting from the tranquillity of this moment, the processional hymn

of adoration and praise is begun. During the singing of this hymn, the choir files down the center aisle; behind it follows the presiding minister: Tuesdays, Wednesdays and Fridays, a member of the faculty; Thursdays, a member of the student body.

As the last note of the hymn reverberates off the chapel walls, the minister takes his place at the pulpit and calls us to the worship of our God. Believing that we should never presume to enter into the presence of God or embark on worship to Him lightly, we pray immediately the prayer of confession, either from the *Book of Worship* or silently with him who leads our worship. Then, as the minister deems fitting, there follow prayers of thanksgiving and intercession and any special prayers which the season may demand. Our prayers are concluded with the choir's choral response.

In the brief interim that succeeds the prayers, when again only meditative bars from the organ break the silence of the room, opportunity is provided for contemplation upon those prayers just offered. This ended, the minister, with a dignity appropriate to the simple service, enters the pulpit to read the Scripture lesson and direct the morning meditation. There is a closing prayer and a recessional hymn; and the service is ended with a benediction and choral "Amen." And from this crucial adventure we, each one, go our separate, and yet united, ways.

To different ones of us the chapel means different things and holds different urgencies. For some it means an opportunity to monitor the service in a capacity of leadership; for others it is the simple duty of the acolyte-usher. On occasion, there is the advantage of being able to assist in the preparation and administration of the sacrament of Holy Communion and to see the service rightly conducted; at other times, there is the humbling thrill of reciting together a litany or a canticle. Some find the expression of deep desire in their service in the choir; yet others find equal expression in the significantly menial, technical tasks. In at least one thing, however, we all find permanence, constancy, consonance: our service of worship is the vehicle of adoration and confession, of praise and dedication. Whether the weekday service or the Friday liturgical service, it is our "confessio Dei," both in corporate supplication to, and in individual communion with, the God revealed through our Lord, Jesus Christ.

No adequate expression, of course, can ever be given to the emotion and impression, the humility and satiety, the desperation and buoyancy that one feels. For who can appropriate light and call it his; or who can be enshrouded in darkness and define its hiddenness?

But this much one can say: that amidst the diffidence of practical aridity and the fear of academic sterility, one can find here respite, reassurance, reconciliation, and reliance on the things eternal in this bivouac of the spirit.

HARMON L. SMITH, JR. (1955).

## The Dean's Desk

The Divinity School faculty, as arranged for 1955-56, will show some changes.

President Edens recently announced the appointment of Professor James T. Cleland as Dean of the Chapel. Professor Cleland will continue as the Professor of Preaching in the Divinity School in charge of the required course in Preaching and some elective work, but he will not give full time to the School.

Mr. John William Carlton has been appointed Instructor in Preaching and will be Dr. Cleland's understudy. Mr. Carlton received the B.D. degree from the Divinity School in 1950. He has completed all the requirements for the Ph.D. degree in the Duke Graduate School, and the degree will be awarded at the June Commencement. Mr. Carlton was for several years secretary to Dr. H. Shelton Smith.

Mr. Robert G. Gardner will continue his duties as Assistant in Preaching, and a divinity student will be employed as sermon reader.

Dr. William David Davies has resigned as Professor of Biblical Theology. He will go to Princeton University as Professor of New Testament Studies in the newly organized graduate program at Princeton. The arrangements have been completed for Dr. James Ligon Price, Jr. to serve as a visiting member of the Divinity School faculty for 1955-56. Dr. Price will conduct several of the courses that Dr. Davies is now teaching. He holds the Ph.D. degree from Cambridge University, where he studied under C. H. Dodd. Dr. Price has been a member of the Undergraduate Department of Religion of Duke University for three years.

The previous issue of the BULLETIN was a special issue devoted to pictures of the faculty and of the newly renovated Divinity School Building. This might be described as "What We Have." The question now is "What We Want." Alumni may not have large resources with which to supply any of these needs, but all of them have people of means in their congregations who can give assistance. The ministers also have a large share in making up the yearly budgets of the

churches which they serve. No gifts can be too large and none is too small. Things that we want, ranked in no particular order of importance, are:

Scholarship funds for M.R.E. students. These may be in the form of annual payments or in a lump sum to be invested.

Scholarship funds for foreign students.

Scholarship funds for non-Methodist students.

\$5,000 for a carpet or other suitable floor covering for York Chapel.

Funds sufficient to supply stained glass windows for the Chapel.

Small cash contributions for a Dean's Discretionary Fund from which Emergency needs of Divinity School students may be met.

Funds for occasional or special lectures.

Funds for addition to the endowment of the University.

Cash contributions for the purchase of suitable pictures for the Divinity School Building.

Money for additional audio-visual equipment.

The members of the Divinity School faculty have been unusually prolific in the field of publications during the current year. Books that have already appeared are:

Dr. William F. Stinespring, translation of *The Messianic Idea in Israel* by Joseph Klausner. The book is published by the Macmillan Company. Professor Stinespring also translated the second volume of Professor Klausner's three books. The translation of *From Jesus to Paul* was a Religious Book of the Month Club selection in 1943.

Dr. Waldo Beach, with Dr. H. Richard Niebuhr as collaborator, is the author of *Christian Ethics: Sources of the Living Tradition*. This 496-page book has just come off the press. It is published by the Ronald Press and is a source book in the study of Christian ethics.

Dr. Robert E. Cushman is the author of the chapter on "Faith and Reason" in a new volume, *A Companion to the Study of St. Augustine*. This book is published by the Oxford University Press and includes papers by sixteen scholars in Christian theology, all of whom are members of the Duodecim Theological Society.

Three other members of the Divinity School faculty have signed contracts for the early publication of significant books.

In the fall of this year, Dr. Ray C. Petry's book *Christian Eschatology and Social Thought* will be released. The book will be published by the Abingdon Press. Dr. Petry is also publishing in 1956, through the Westminster Press, a volume entitled *Late Medieval Mysticism*.

Dr. H. Shelton Smith, James B. Duke Professor of American

Religious Thought and Director of Graduate Studies in Religion, has signed a contract with Charles Scribner's Sons to prepare a two-volume documentary history of American Christianity. Professor Robert T. Handy of Union Theological Seminary (New York) and Professor Lefferts A. Loetscher of Princeton Theological Seminary are collaborators in this work. Dr. Smith's *Changing Conceptions of Original Sin: a Study in American Theology since 1750* is in the press and will be available through Scribner's in the fall of this year.

Dr. Kenneth W. Clark, Professor of New Testament, who is now on sabbatical leave, holding a Fulbright Fellowship for work at Manchester University, England, has been appointed to the editorial board of a revision of Peake's *Commentary on the Bible*. Dr. Clark will contribute to this edition the article on "Textual Criticism." In addition to his work at Manchester, Dr. Clark will lecture at the University of Marburg.

Dr. Thomas A. Schafer, Assistant Professor of Historical Theology, will participate in the recently announced complete edition of Jonathan Edwards' works, which is to be published by the Yale University Press. Professor Perry Miller of Harvard will be Editor-in-chief; Professors Paul Ramsey of Princeton and John E. Smith of Yale will edit the first and second volumes, respectively. Dr. Schafer will edit, as the third work in the series, the ten-volume manuscript of Edwards known as the "Miscellanies" and will provide it with a critical introduction and notes.

Dr. Creighton Lacy, Assistant Professor of Missions and Social Ethics, is the author of a recent important article published by the *Christian Century*, "When Christians Support Marx."

Dr. William H. Brownlee was on sabbatical leave during the fall semester. During this time he published a total of eight articles. Some were in scholarly magazines such as *The Jewish Quarterly Review* and *The Bulletin of the American Schools of Oriental Research*. A series of popular articles appeared in the *United Presbyterian* and dealt with the the Dead Sea Scrolls. Dr. Brownlee is widely recognized as an outstanding authority on these important documents.

Dr. A. J. Walton, Associate Professor of Church Administration, wrote all the lesson treatments in the April-May-June quarterly of "Bible Lessons for Adults."

# The Bulletin Board

Professor Beach was one of the University Christian Mission Leaders in a four-day conference program at Davidson College in March. He also participated as a guest lecturer in the Bell Telephone Humanities Program for executives at the University of Pennsylvania. On March 1 and 2, Professor Cleland was a Sprunt Ancillary Lecturer at Union Theological Seminary, Richmond, Va., speaking on "The Purpose and Preparation of the Meditation."

\* \* \* \* \*

Professor Beach presented a paper on "Christian Theology and American Race Relations" at the spring meeting of the Society for Theological Discussion in New York. On April 26, at the annual meeting of the North Carolina Council on Human Relations held at Shaw University, Professor Smith served as a member of the panel which discussed the Supreme Court Decision and school integration in the South.

\* \* \* \* \*

Here is an interesting set of coincidences. John V. Chamberlain and George R. Edwards, students in the Department of Religion of the Graduate School, are both teaching this year in the Divinity School and in the same field (Biblical Studies); they are both receiving the Ph.D. degree in June; both dissertations are studies in the recently discovered Dead Sea Scrolls.

\* \* \* \* \*

"The New Covenant" was the topic assigned for the Frank S. Hickman Prize in Preaching. The writers of the three best manuscripts delivered their sermons in York Chapel on December 8, 1954. The winners were: Donald Welch, first place; Kenneth Johnson, second place; Frank Schuler, third place.

\* \* \* \* \*

Among the outstanding student social events this term were the social hour and carol singing which followed Dr. Beach's annual Christmas service; a party in the Graduate Center on February 3; a covered dish supper, plus entertainment for the kiddies (young and old), sponsored by the Divinity Dames on February 22; and the annual Divinity School Banquet, held on April 29.

Recent extra-curricular religious activities of the student body included the Lenten Retreat at Camp New Hope, at which Rev. Maurice Kidder of Chapel Hill acted as spiritual guide. During Lent, four weekly study groups were formed and met in the homes of students and faculty. They were led by Professors Beach, Richey, Schafer, and Stinespring.

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During the past year, David Cowart served as president, and Trudy Croft as secretary-treasurer, of the Southeastern Section of the Interseminary Movement. Don Fagan and Boyce Medlin served with them in the planning committee for the Regional Interseminary Conference held at Ganmon Theological Seminary, Atlanta, Georgia, on April 14-16. Mr. Fagan also participated in one of the panel discussions. Several Duke students attended the conference. Another Duke student, J. C. Grose, was elected to serve as secretary-treasurer for the year 1955-56.



## Book Reviews

### THE MESSIANIC IDEA IN ISRAEL

*The Messianic Idea in Israel*, by Joseph Klausner (translated by W. F. Stinespring. Macmillan, 1955. xv, 543 pp. \$7.50), is probably the most important scholarly achievement of its author, who is already famous for two other books, *Jesus of Nazareth* (translated by Herbert Danby) and *From Jesus to Paul* (translated by W. F. Stinespring). These three volumes form a trilogy. The author (who is now eighty) declares in his introduction:

Even in my early youth, the greatness and loftiness of the Messianic idea, that *original* Hebrew idea which has influenced all humanity so much, thrilled my soul; and I vowed in my heart to dedicate to it the labor of years, in order to examine it from every side and to grasp its essence.

One finds here, therefore, piety and intellect uniting in the lifelong investigation of the vast field of Jewish Messianic hope from Moses to the codification of the Mishnah.

The book consists of three parts. The first, "The Messianic Idea in the Period of the Prophets," is important for Old Testament studies. Klausner, I think rightly, finds the germ of the Messianic idea in the Exodus; for it became in the thinking of the Hebrews a type of the Messianic redemption. Moses also became a type of the ideal Prophet-King of the age to come. Although the author dismisses too lightly questions as to unity and authorship in his treatment of the Old Testament prophets, his expositions are invaluable.

The second part, devoted to the Apocrypha and Pseudepigrapha, is important for intertestament studies. Here his literary and historical criticism is most excellent. This material is of interest to Christians for its il-

lumination of the religious background of the New Testament.

It is in the third part of his book that Klausner makes his greatest contribution. It was first composed as a doctoral dissertation at the University of Heidelberg, in 1902. Hence, in point of time, it was the earliest of all his works. Here we find the ideas of the ancient Rabbis, beginning with Hillel and Shammai and leading up to the codification of the Mishnah. This material will be entirely new to the average Christian reader, who at this point customarily turns his attention to the New Testament and to the Apostolic Fathers.

The book is of vital importance to both Jewish and Christian apologetics, inasmuch as the whole book is devoted to the mission of discovering and elucidating Jewish messianism by way of contradistinction to Christianity. It is to the great advantage of the reader that the author has appended one of his popular articles in which he directly compares and contrasts "the Jewish and the Christian Messiah." This convenient epitome could well serve as an introduction to his book. The ultimate value of Klausner's work will be to help both Jew and Christian understand each other. It is most fitting that it should have an earnest Christian scholar as its translator, one whose devotion to truth and beauty transcends all national and religious bounds.

Dr. Klausner is to be congratulated upon his choice of translator. Prof. Stinespring worked assiduously for two and one-half years in preparing the material for publication. Let us gratefully contemplate what this task involved. Modern Hebrew is a very rich language, having received treasures of vocabulary and usage from the most ancient Biblical Hebrew down through Mishnaic and Medieval Hebrew and even from modern European languages. This very richness com-

plicates the translator's task. Then, too, a book of this kind quotes countless sources written in numerous languages. For the serious translator, this means consulting all these sources and translating them directly from the original language; for, otherwise, by producing a translation of a translation, one may lose accuracy and fidelity. Thus, Stinespring had to handle Hebrew, Aramaic, Greek, Latin, Italian, German and French and even dip slightly into Ethiopic and Russian! For some of those works there were English translations, so that, for the sake of conformity with these, the translator was constantly interrupted by the need of seeking out another book which did not lie at hand. As if this were not quite enough, he willingly assumed the task of explaining (within brackets) matters which might not be understood by the reader.

The most outstanding asset of the translator is his mastery of the English language, a deft literary skill in transforming the idiom of another language into clear, most euphonic, and sonorous English. He has combined felicity of expression with fidelity to the original composition in a manner few scholars have been able to achieve. Thus he has clothed the Messianic ideas of Klausner with an English literary garb of rare beauty and power. What a fitting end for a Hebrew work so monumental as this of Joseph Klausner!

—WILLIAM H. BROWNLEE

### I REMEMBER

Hersey Spence has written his book.\* Only *he* could have written it, should have written it, and would have written it. It is his *magnum opus*, or—as he prefers it—his *magnum-opum*.

It is not supposed to be an autobiography or a history of Trinity-Duke. It is "an attempt to relate, in simple and straightforward language, my ex-

\* *I Remember*. Hersey Everett Spence. Seeman Printery, Durham, 1954. viii, 278 pp. \$3.00. The book may be purchased through the Alumni Office.

periences, observations, recollections and reminiscences in connection with my Alma Mater" (p. vii). That "Alma Mater" is the clue. Here is a beloved son, with enough of the old Adam left in him to make him interesting, writing about the woman he loves best, his old Alma Mammy, Southern style. Therefore, it is reminiscent, nostalgic, impertinent, cloying, amusing, tear-jerking and—knowing Dr. Spence—scandalously readable. He is Trinity-Duke become flesh; Trinity-Duke is the enlarged shadow of the man Hersey. As one shrewd reader remarked: "What started to be a picture of an institution turned out to be a portrait of a man, who probably is an institution."

Academic history and geography are enlivened with word sketches. Football games are replayed; pageants are re-enacted; examinations are regiven and retaken; presidents are reinterviewed; the hospital corridors are walked again. In brief, the life of a campus is relived for fifty years by a man who loved it and lived it well.

Woodrow Wilson divided lives into three categories: biography, autobiography and ought-not-to biography. Some people may feel, do feel, that this *curriculum vitae* falls under the last heading. I do not agree. Like many others, I'm glad he wrote it; I enjoyed reading it; I shall refer to it often, especially before addresses to the alumni. It is good to know Hersey Spence, in his anecdotage.—J.T.C.

*The Interpreter's Bible: Volume 3*. I-II Kings, I-II Chronicles, Ezra, Nehemiah, Esther, and Job. Abingdon, 1954. xi, 1198 pp. \$8.75.

Each volume of *The Interpreter's Bible* is so vast that a brief notice like this cannot do it justice. Fortunately, our readers already have general familiarity with the series as a whole.

This volume is particularly rich and impressive, since the eight Biblical books treated cover such a wide range of historical background and literary type. It is really a sort of bibliographical accident that brings together

such diverse books as I-II Kings and Job.

Space forbids even so little as mentioning all the contributors. The reviewer was interested to see among the exegetes the names of Norman H. Snaith, the British Methodist scholar (I-II Kings), and Raymond A. Bowman, the competent Aramaist of the University of Chicago (Ezra-Nehemiah). The expositors include Ralph W. Sockman (I Kings) and Charles W. Gilkey (Ezra-Nehemiah).

Perhaps more popular interest attaches to Job than to any other Biblical book treated in this volume. The exegesis of Job is by Samuel Terrien, and the exposition by Paul Scherer, both of Union Theological Seminary (N. Y.) and both on the Editorial Board of *The Interpreter's Bible*. We thus expect outstanding treatment of Job, and we are not disappointed. Terrien gives us a splendid analysis of the scholarly problems of the book, putting it chronologically and theologically between Jeremiah and Deutero-Isaiah, following the lead of R. H. Pfeiffer. Scherer's excellent homiletical exposition is to some extent already known to our readers, for it has the following notice at the beginning: "By special arrangement with Abingdon Press the author used the substance of his Exposition of Job as his James A. Gray lectures delivered at Duke University in 1951 prior to the publication of this volume of *The Interpreter's Bible*."—W.F.S.

*JEREMIAH: Chronologically Arranged, Translated and Interpreted.* Elmer A. Leslie. Abingdon Press. 1954. 352 pp. \$4.75.

Here is an outstanding work on a subject that is ever timely—the Book of Jeremiah. One would have to say of this book that it is both provocative and interesting. Five years of careful research lie behind its writing. This scholarly work will prove very helpful to all who are interested in the study of the Bible.

Many readers will probably want to

disagree with Dr. Leslie in various places, especially in his chronological arrangement and at times in the translation. Space does not permit a discussion of these points but one illustration may be given. Dr. Leslie translates 9:2, "O that I might have in the wilderness," etc. This might better be translated, "O that one would give me," etc. The impersonal tone here is important. The Prophet is caught in a desperate situation and cries, as it were, "Somebody help me."

The author has followed older writers to a large extent but appears to good advantage in presenting historical situations. He has occasionally mentioned the similarity between Jeremiah and Jesus and perhaps should have made more of this point. The author has also called attention to the dependence of some of the later editors on the work of Second Isaiah. The reviewer, in an unpublished work, has shown how this editor may have been a grandson of Baruch who "sat at the feet of" Second Isaiah and has called this person Second Jeremiah because he interpreted the Prophet for the people of his day.

Dr. Leslie has made a special contribution in the ten points he has listed as "Abiding Values in Jeremiah" (Chapter X). There are great preaching values here. A man whose faith could sustain him through forty years of apparently fruitless preaching, such as Jeremiah did, deserves all the praise and recognition we can give him.—s. WILDS DUBOSE (Ph.D., Duke '47; Davis and Elkins College, Elkins, W. Va.).

*The Life and Ministry of Jesus.* Vincent Taylor. Abingdon (also London: Macmillan). 1954. \$3.00.

The great contribution of the present book is that it is the first comprehensive life of Jesus to take adequate cognizance of form criticism. It is an expansion of Taylor's article by the same name in *The Interpreter's Bible*, Vol. 7, plus 38 pages of "Prolegomena" discussing "the sources of our knowledge of Jesus, their historical value,

and the relationship between the Jesus of History and the Christ of Faith."

"Any one who attempts to write a Life of Christ must recognise from the outset that . . . he must be ready to face failure in his endeavor to see the historic Jesus more clearly." This position is the basis for both satisfaction and disappointment with the book: satisfaction, because it is the only tenable position in the light of form criticism; disappointment, because it means giving up forever the hope of reconstructing in accurate detail the biography of the man Jesus. It does not disparage the historical value of the Gospels. "Their testimony ranges from excellent historical traditions, based ultimately upon eyewitnesses, to secondary narratives which are coloured by later Christian beliefs. . . ."

Our major criticism of the book is that Taylor is too conservative in the use of scientifically controlled imagination in reconstructing probabilities in the life of Jesus. This process, indulged in too freely by the "liberal" lives of Jesus, is recognized as valid, but is too little employed, by Taylor. The result is a bare discussion of reported events with no attempt to tie them together into a cohesive running account.—J.V.C.

*The Life and Teachings of Jesus.*  
Charles M. Laymon. Abingdon.  
1955. \$3.00.

One of the real needs of a teacher of the life and teachings of Jesus is a textbook on the subject written from current theological presuppositions. Dr. Laymon's book will partially fill this need, on a relatively elementary level. It avoids the dogmatism characteristic of the "liberal" lives of Jesus of thirty and more years ago, leaving final decisions on controversial issues to the teacher who is using the book (it is written expressly as "a textbook for college courses on the Life and Teachings of Jesus"). But it fails to relate the events of Jesus' life to their soteriological significance, thus failing to advance beyond the contributions of

the "liberal" school. Dr. Laymon's book does a satisfactory job of presenting coherently on an undergraduate level the reported events and sayings of Jesus' life.—J.V.C.

*The Parables of Jesus.* Joachim Jeremias (translated by S. H. Hooke). Scribner. 1955. \$3.50.

The translation of this highly significant book from the third German edition makes available to English readers, for the first time, a work without which no consideration of the parables of Jesus is complete. Jeremias properly acknowledges his indebtedness to two earlier works: to A. Jülicher, *History of the Interpretation of the Parables of Jesus*, for the discarding of the allegorical method of interpreting the parables, and to C. H. Dodd, *Parables of the Kingdom*, for successfully placing the parables in the setting of the life of Jesus. Upon the latter book Jeremias leans especially heavily. He goes beyond the work of Dodd in two respects. Whereas Dodd considers only a special group (those relating to the Kingdom), Jeremias is concerned with all the parables. In addition, Dodd's extreme views on eschatology place interpretive limitations on his work which do not bind Jeremias. It is this latter fact which elevates Jeremias' book to the supreme position in the field. Jeremias clearly defines his purpose and never departs from it: "Jesus spoke to men of flesh and blood; he addressed himself to the situation of the moment. Each of his parables has a definite historical setting. Hence to recover this is the task before us."—J.V.C.

*Interpreting Paul's Gospel.* Archibald M. Hunter. Westminster. 1954.  
144 pp. \$2.50.

This volume contains the Sprunt Lectures for 1954 by the Professor of New Testament at the University of Aberdeen, Scotland. In these lectures the author demonstrates his gifts and abilities revealed in five preceding publications dealing with New Testament materials. He makes quite clear his

point of view in as non-technical terms as one can find in books dealing with the thought of Paul. Part One of the volume gives the background and discusses "Salvation"—"the Key Word to Paul's theology"—as (1) past event, (2) present experience, (3) future hope; it concludes with a treatment of "The Saviour." Part Two is devoted to "The Gospel According to St. Paul for Today," with the lectures organized under "Our Human Predicament," "The Way of Deliverance," "Newness of Life," and "The Hope of Glory."—H.E.M.

*The Sword and the Cross.* Robert M. Grant. Macmillan, 1955. 144 pp. \$2.75.

In the absence of any preface, one is not sure what function and purpose the author intended for this slim little volume about the Church in the Roman Empire. This reviewer, judging by its manner and the generally elementary character of its content, would imagine that undergraduate courses in religion were in view—hardly graduate students of divinity and religion who (he would hope) might attack much more substantial fare.

Sadly needed in such a presentation as this is some sympathetic understanding of the Roman State ("The Sword"). There is initial bright promise of that here, but it hardly fructifies; and the Empire emerges pretty much misguided, unreasonable and stupid. There are occasional mistakes so elementary as the identification of Lucius Vitellius, the governor of Syria A.D. 35-38, with his son, Aulus, the emperor of A.D. 69. And one is somewhat amazed to read that the cipher 666 which is the number of the Beast "clearly refers to the emperor Domitian."—ROBERT SAMUEL ROGERS (Department of Romance Languages).

*A Layman's Guide to Protestant Theology.* By William Hordern. New York: Macmillan Co., 1955. Pp. viii, 222. \$3.50.

Within very brief compass Dr. Hordern has provided for the uninitiated

an excellent introduction to the main currents in modern Protestant theology. There is a concise description of the main tenets of orthodoxy, fundamentalism, liberalism, and neo-orthodoxy, with separate chapters devoted to Reinhold Niebuhr and Paul Tillich. Since the author avoids using a technical vocabulary as much as possible and is concerned with distilling the essence from the writings of the more important Protestant theologians, it is an excellent book to put in the hands of the layman who asks: What does theology have to do with religion? The issues between the various schools of thought are fairly presented and each school is given an opportunity to speak through its best representative. It certainly ought to fulfill its purpose, which, in the words of the author, is "to stimulate the layman to read further and think more deeply about theological questions." JOHN H. HALLOWELL (Department of Political Science).

*Creed of Our Hope.* Merrill R. Abbe. Abingdon, 1954. 109 pp. \$1.75.

The author seeks to commend the elements of the Christian faith to such intellectuals as a state university contains. He is at his best in arguing for the desirability of having a faith and a creed, and he presents each article in a popular style which reflects wide reading in contemporary religious literature. But those who wish to go on from milk to meat may be disappointed. The author is weak in the credal and Biblical scholarship of recent years. The "Father Almighty" is not adequately explored; the riches of "Jesus Christ our Lord" remain hidden; the descent into hell is so completely ignored that it is not clear whether the author is aware that most Christians still have it in their Creed. This book, it is to be feared, indicates about where we find today's "intelligent" Christian in his theology—but not where we ought to leave him.

—T.A.S.

*Religion as Salvation.* Harris Franklin Rall. Abingdon, 1953. 254 pp. \$3.00.

The central doctrines of Christianity are here set forth in a systematic framework, though not the traditional one. The dominant theme is the Christian religion as a way of salvation; the book therefore begins with anthropology and proceeds to soteriology. All other doctrines are treated as related to, and only so far as the author believes them to be related to, this theme. The theological material is freshly organized, comprehensively treated, and suggestively expounded and illustrated. There is a selected bibliography.

Continuity between nature and grace is assumed, and the theological vista is dominated by such landmarks as W. E. Hocking, William James, and Rodolf Otto. The author avoids metaphysics, has a distaste for creeds, damns neo-orthodoxy with faint praise, is low-church, social gospel, anti-sacramentarian, and violently anti-Calvinistic. His book is to be recommended, perhaps especially, to those who may feel that they have gone beyond his point of view, not only because it may challenge their neo-dogmatic slumbers, but because Professor Rall has earnestly sought to be comprehensive of a wide range of theological insight.—T.A.S.

*A Half Century of Union Theological Seminary 1896-1945.* Henry Sloane Coffin. Scribner, 1954. 261 pp. \$2.50.

Dr. Coffin has written about Union. That should be enough to make literate members of the clergy want to read it. It is an informal history of Union Theological Seminary in New York City from 1896 to 1945, written to supplement the two volumes which record the Seminary's first sixty years (1836-1896). It is a very personal history, with Dr. Coffin's own slants and insights and chuckles on the problems (ideological, financial, personal) and on the people (administrators, professors, students) and on the em-

phases (political, musical, ecumenical). President Van Dusen contributes a Foreword and Afterword and Professor Noyes a chapter on "The Contribution of Henry Sloane Coffin." This book will be read for many years with a lilt in the heart and a tear in the eye.

—J.T.C.

*Against the Stream: Shorter Post-War Writings, 1946-52.* Karl Barth. Philosophical Library, 1954. 253 pp. \$3.75.

Several of these essays, letters, talks, and informal discussions took place behind the Iron Curtain or were written to Christians there. The central theme of most of them is the Church's duty and its message with respect to the struggle between Communism and the West. In these pages Barth explains and defends (against Brunner, e.g.) his position, that the Church is not at this time called to join at the ideological or political levels in the fight against Communism. Other pieces treat such subjects as humanism, poverty, revelation, and "the Jewish problem." Barth is here as profound and challenging as ever, in a style that is crisp, direct, and appealing.—T.A.S.

*The Righteousness of God: Luther Studies.* Gordon Rupp. Philosophical Library, 1953. 375 pp. \$7.50.

For the minister who wishes to engage in some serious study of Luther (having, mayhap, read Bainton's *Here I Stand* and seen the movie), this is the book with which to start. The author, who also wrote the excellent little *Luther's Progress to the Diet of Worms*, here undertakes not only to survey the field of modern Luther studies for English readers, but to exhibit the fruits of those studies in selected areas. Part I sketches the history of Luther research and interpretation, including two very interesting chapters on "Luther in England." Part II provides solid ground for further study by examining Luther's religious and theological development from 1509 to 1521. This is done by

direct textual study of the lectures and other writings of this period, most of which are inaccessible to the English reader. Part III contains essays on selected aspects of Luther, chiefly his teachings on the Church and the State. Excellent notes, indexes, and bibliography further enhance the value of this work.—T.A.S.

*Christian Deviations.* Horton Davies. Philosophical Library. 1954. 126 pp. \$2.75.

Written by an Englishman (whom some alumni may happily remember as a visitor to the Divinity School in 1952), this collection of essays is as apropos of the American religious scene as of the British. It describes and criticizes from the base-line of Christian theology popular "deviations," a gentle term for what might be called more harshly "crack-pot" religions.

Professor Davies presents the main tenets of Theosophy, Christian Science, Spiritism, Seventh-Day Adventism, Moral Re-Armament, Jehovah's Witnesses, Mormonism, British-Israel, Astrology, and what he calls "Open-Air Religion" ("I worship God on the golf course."). Obviously, these are not all on the same level of theological sophistication. But they all can be treated, with some cogency, as Christian heresies.

The method of this book is "doctrinal"; that is, it sets forth the distinctive claims of each cult and shows its perversion of, or departure from, normative orthodoxy. For this reviewer, a sociological approach would provide a better clue to understanding of the basis of the wide appeal of these groups. Their doctrinal aberrations, at least in many cases, are not much more than effervescence and rationalization. But, given the aggressive seriousness with which these folk take their religion, and given the poverty of information as to just exactly what these groups do believe, we can be grateful to Horton Davies for providing us with this useful summary.

—W.B.

*What Did the World Council Say to You?* Harold A. Bosley. Abingdon. 1955. 127 pp. \$2.00.

To one who followed the Evanston deliberations, even from a distance, this little handbook is disappointingly inadequate. It contains what are obviously, in origin and effect, eight popular sermons on the great ideas of Evanston, delivered by a noted preacher and former dean of this school. (In the midst of one powerful passage he pauses to insert: "And the World Council thinks so, too.") The result is naturally readable and often stimulating, but neither the World Council of Churches nor the Evanston Assembly as such ever comes into focus. However—and this, after all, is the avowed purpose—everyone, preacher or layman, who has *not* taken the trouble to study the Evanston documents, or has been dismayed by ecumenical terminology, should grasp the opportunity to learn what the World Council—and Harold Bosley—say to you!—C.L.

*Methodism in American History.* William Warren Sweet. Abingdon. Revised Edition. 1953. 472 pp. \$5.00.

This is a standard work on the Methodist Church in the United States. First issued in 1933, it has been brought up to date by the addition of a final chapter sketching Methodist developments over the past twenty years. As with all of Dr. Sweet's writings, this work is clear, authoritative, and illuminating; it could profitably form a part of every minister's library. Methodists will find it indispensable to an appreciation of the growth of one of America's most influential denominations.—H.S.S.

*The Broadening Church: A Study of Theological Issues in the Presbyterian Church since 1869.* Lefferts A. Loetscher. University of Pennsylvania Press. 1954. 195 pp. \$2.50.

This is the fascinating story of how a great denomination (Presbyterian,

U. S. A.) has weathered a series of theological storms since the reunion of Old School-New School bodies in 1869. The most dramatic debates centered around the nature of the Bible. Up until well after 1910 the Church was plagued by a large group who sought to suppress or expel all ministers who would not subscribe to a doctrine of Biblical inerrancy. This point of view was nourished chiefly by the Hodges and their disciples in Princeton Theological Seminary. The Fundamentalist-Modernist episode greatly discomposed Presbyterians, as it did many other Protestant bodies. But despite these bitter struggles, the Presbyterian Church (in the North) gradually achieved a moderately liberal theological position. This lucid and carefully documented monograph will be highly illuminating, not only to Presbyterians but to all other Christians who may be interested in seeing the doctrinal transformation which has been wrought in American Protestantism since 1870.—H.S.S.

*Men Who Shape Belief: Major Voices in American Theology.* Vol. II. David Wesley Soper. Westminster, 1955. 224 pp. \$3.50.

In felicitous phrase Professor Soper sketches the cultural setting and principal teachings of eleven American thinkers, all Protestants. Among those studied are Wieman, Pauck, Brightman, Horton, Bennett, and Steere. The parish minister will find this a useful manual in becoming acquainted with men who are significant forces in current American Christianity.—H.S.S.

*Toward a Theology of Evangelism.* Julian N. Hartt. Abingdon. 1955. 123 pp. \$2.00.

If any minister is looking for five easy steps in "soul winning," he had better slum this little book. But if he is disposed to probe for the root-meaning of the Gospel and its role in the world of today, an unhurried and analytical study of this essay will pay important spiritual dividends. If the

central insights of this treatise are appropriated by the pulpit, the superficial devices of "shabby evangelisms" will be abandoned.—H.S.S.

*Types of Apologetic Systems: An Introductory Study to the Christian Philosophy of Religion.* Bernard Ramm. Van Kampen Press. 1953. 239 pp. \$3.00.

In several respects Bernard Ramm is a typical representative of the growing school of fundamentalist or "evangelical" scholars: young, aggressive, holder of a Ph.D. from a "modernist" university (Southern California), and possessed of a sound working knowledge of the theological systems opposed by fundamentalism. In this work, Ramm sets forth the thought of nine theologians from the standpoint of the apologetic intention or motif of their writings. The views of Pascal, Kierkegaard, and Brunner come under the heading of "Systems Stressing Subjective Immediacy." Part II of the work, entitled "Systems Stressing Natural Theology," is a study of St. Thomas Aquinas, Joseph Butler, and F. R. Tennant. The apologetic themes of St. Augustine, Cornelius Van Til, and Edward John Carnell are designated as "Systems Stressing Revelation." Van Til and Carnell are contemporary American fundamentalist theologians.

In the following respects, this reviewer has misgivings about Ramm's volume: 1. The term "subjective immediacy," when used in describing Brunner's theology, suggests an unfortunate caricature. One of the unique services which Brunner is helping to perform for contemporary theology is that of leading it to a renewed appreciation of the objective and historical character of divine revelation. 2. This reviewer finds unacceptable Ramm's assumption that the Christian revelation is identical with the propositional form of the Scriptures. Acceptance of this conception of the Christian revelation would *ipso facto* exclude those theologies not based upon Biblical literalism from Ramm's



third and obviously favored category. 3. Ramm's literary style is unusually poor. He consistently violates numerous basic canons of composition.

Most of the men included in this study are of first-rate importance in the history of theology. For one who wishes to gain a synoptic view of their main themes, Ramm's volume is to be recommended as a succinct, clear, and essentially fair presentation.—JOHN W. CHANDLER (Ph.D., Duke 1954; Assistant Professor of Philosophy, Wake Forest College).

*Man's Quest for God.* Abraham Joshua Heschel. Scribner. 1954. 151 pp. \$3.00.

*An Essay on Christian Philosophy.* Jacques Maritain (translated by E. H. Flannery). Philosophical Library. 1955. 116 pp. \$2.75.

Protestant Christianity which is unwilling to absolutize itself can profit much from the contemporary voices of Judaism and Roman Catholicism; here are two small volumes giving some of the finest in the mind and heart of each. Both books belong to the kind of literature which puts Hebraic-Christian dividedness, for all its enigma and tragedy, in the gratifying perspective of larger unity and mutual enrichment. Neither is addressed to anything factional or peculiar to its own tradition. It is not extrinsic matters of strange gods of which we are told; the issues are our own, the concerns interior to Israel old and new, to the church broken and yet one.

Under the first title are collected several articles and papers which focus and relate themes of worship (especially prayer) and symbolism (which notion is sharply criticized). Heschel is a fresh and vigorous mind of mystical bent, fed by the deep roots of Hebrew history and fully in contact with today's world. He illuminates in vivid language, with careful reasoning, and from experienced religion.

It would not be very wrong to say that Maritain (a layman and convert) is the outstanding Roman Catholic thinker of the present century.

Through a long series of brilliant publications he has done perhaps more than anyone else to give Thomism a respected and dynamic position on the main street of modern culture. The present essay brings his logical rigor, his sparkling lucidity and his profound wisdom to bear on the relations of faith and thought. There is a Christian Philosophy, he argues, which is not less philosophical for being Christian and not less Christian for being philosophical. Incidentally, by philosophy he means something which is relevant to anyone who thinks. We hope he is right, that the man of faith belongs in the latter category.—A.D.F.

*The Sources of Western Morality.* Georgia Harkness. Scribner. 1954. 257 pp. \$3.50.

Theology's ubiquitous "Eleanor Roosevelt" bobs up in yet another field. As usual, she handles it with competence and clarity. Some ministers may register surprise and disappointment that she devotes only two chapters out of nine to Hebrew morality and only one to "The Beginnings of Christian Ethics." By treating primitive society, Egypt, Mesopotamia, and Greece, Dr. Harkness has deliberately set herself a hitherto neglected task. In so doing, she has produced an invaluable background to the history of Christian ethics.—C.L.

*Christianity and Anti-Semitism.* Nicolas Berdyaev (translation, commentary and notes by Alan A. Spears). Philosophical Library. 1954. 58 pp. \$2.75.

A pertinent essay on a perennial issue by a penetrating theologian has been published in English fourteen years after it was first produced. "In truth, the superficiality of Christians who believe they can possibly be anti-semites is prodigious!"—C.L.

*A Democratic Manifesto.* Samuel Enoch Stumpf. Vanderbilt University Press. 1954. 168 pp. \$2.75.

In clear, concise, and cogent terms this professor of philosophy and juris-

prudence reviews the distinctive characteristics of democracy, especially as contrasted with communism. The author's competence and the layman's ignorance make "The Role and Rule of Law," as based on moral insights, of particular significance. "The Cumulative Heritage of Democracy" proves to be more negative than positive, and the book is unfortunately weakest at the end, where it offers Christian love as the "solution" to the tensions among order, freedom and security. But if *A Democratic Manifesto* fails to transform the world, as *The Communist Manifesto* has done in the past century, the fault lies not with Professor Stumpf, but with Christians in a democracy who fail to heed, to understand, or to practice the fundamentals of their faith.—C.L.

*Call to Greatness.* Adlai E. Stevenson. Harper. 1954. 110 pp. \$2.25.

Another reviewer has written of this book: "Mr. Stevenson says *all* the right things and says them well." Since March, 1954, when he gave these three Harvard lectures on "A Troubled World," much has happened to it. But any obsolete observations are more than counteracted by pregnant prophecies fulfilled and basic principles made more imperative. Religion is mentioned barely half a dozen times, yet there are deeper Christian insights and ethics applied to international affairs in these few pages than in an equal number of volumes from other commentators. Here is the voice of a statesman, forceful and persuasive. Whatever one's partisan views may be, "this nation under God" *must* read and heed, accept and follow, this stirring *Call to Greatness*.—C.L.

*Psychotherapy and the Christian Message.* Albert C. Outler. Harper. 1954. 281 pp. \$3.50.

It is hoped that this notice is too late that *Bulletin* readers have long since read and re-read this impressive work by a former Duke professor of theology.

In elegant prose Dr. Outler explores the contributions and correctives which theology and psychotherapy—as a synthesis of the sciences of man—hold for each other. In sum, his view is that the Christian faith needs to appropriate the "practical wisdom" of psychotherapy, while psychotherapy needs the Christian theistic "wisdom about life and destiny" in place of the reductive naturalism to which it has been traditionally, but not integrally, related.

We are indebted to Dr. Outler for a competent, interpretative review of the main lines of psychotherapeutic thinking, as well as for a fresh restatement of classical Christian positions on "the human self and its freedom," sin ("the human quandary"), salvation ("the human possibility"), and ethics ("the ordering of life"). But these doctrines are given new vitality and relevance through the content and correction afforded by psychotherapeutic understanding of man.

The book is not intended as a practical handbook on counseling and should not be judged on this basis. It is primarily theological. But it has the deeper practicality of a Christian rationale for the practical undertaking of the "cure of souls." It is also a vigorous apologetic of the legitimate kind: one which defends the Christian faith in relation to a dominant rival faith, not by acceding to the premises of the other but by criticizing them and showing how the Christian faith makes better sense of the range of experience interpreted by the rival faith.

—M.S.R.

*The Teaching Ministry of the Church: An Examination of the Basic Principles of Christian Education.* James D. Smart. Westminster. 1954. 207 pp. \$3.00.

Many who have awaited a thoroughgoing theological reorientation of Christian education, and who have seen in the Presbyterian U.S.A. "Christian Faith and Life" curriculum an earnest of its coming, will welcome this stimulating book by the editor-in-

chief of that curriculum and will be gratified at its wide currency as a Religious Book Club selection.

For Dr. Smart, Christian education, and the Church of which it is an essential ministry, must be understood in the perspective of a theology of the Word of God. Theology is the Church's critical self-understanding by reference to what the revealed Word calls the Church to be. The Church is the community of faithful disciples called into being by God's revelation of himself as the Trinity, and it exists solely to bear witness to this revelation through its faith and life. The purpose of Christian education is to continue the teaching ministry of Jesus and New Testament teachers: to confront men decisively with the gospel in intimate person to person situations, to instruct them in a new view of God, self, and world in the light of the gospel, and to train them to participate in Christ's redemptive mission in an antagonistic world. This "revolutionary" view of Christian education is set in sharp contrast to the prevailing moralism of much recent education for Christian character and conduct. "Most parents would be apprehensive, certainly puzzled, and perhaps shocked," says Dr. Smart, "if they learned that the church school planned to make active Christian disciples out of their children" (p. 92).

While restoring a Biblical theological perspective and content to Christian education, Dr. Smart does not intend to return to either a pre-progressive pedagogy or a Biblical obscurantism. By making the Church the focal point in the educational program, he hopes to resolve the apparent antithesis between "Bible-centered" and "child-centered" curricula. The Scriptures are essential in training a Church of witnessing disciples; but such training must take into account the growth of persons. This Church-centered program of Christian education will include an education in the Scriptures which keeps them relevant to growing experience and makes full use of historical method; growth into

the worship and fellowship of home and Church; growth into the Church of the ages, through Church history, our best commentary on Scripture; and specific training "to be the Church"—to be active disciples equipped to understand and deal with the world and man of today.

Taking a different theological standpoint, as does this reviewer, some readers will not be satisfied with (1) the restriction of theology to a function almost exclusively critical (pp. 33 ff.); (2) an apparent tendency to refer to "the Word" ambiguously, now to mean God's self-revelation, now the witness thereto in Scripture (pp. 25 ff.); (3) the consequent tendency to give to the latter the same primacy over the Church which is due the former (pp. 27 f.); and (4) such sharp opposition of Christianity to culture as to leave in doubt how Christian education is to employ modern psychology and pedagogy (chapter 8).

Nevertheless, Dr. Smart's book is a tonic, and a needed one, to awaken the Church to the implications of one form of contemporary theology for educational theory and practice. It ought to stimulate some significant preaching!

—M.S.R.

*The Task of Christian Education.* D. Campbell Wyckoff. Westminster, 1955. \$2.75.

It will be news to some that "the leaders of Christian education are less confused today . . . than for some years," but the volume by Professor Wyckoff makes a good case for this claim. He uses the term "emerging" as he describes the present status of Christian education in relationship to the period of curtailment and misgiving of recent years. For two decades or more Protestant religious educators struggled with the task of rethinking their purposes in line with the new interest in theology. A report of some of the progress made is undertaken in this book by the Professor of Christian Education at Princeton Theological Seminary.

The book is based on the conviction

that Christian educators must give encouragement and guidance to the cultivation of specific attributes that indicate the reality of Christ's spirit in the life of man. The purpose of Christian education is to nurture the Christian life, to make real the life of Christ in individuals and in society. This nurture involves instruction in faith and doctrine; the redemption of the individual, with specific concern for developing personal integrity, social awareness and a full consciousness of God; and the redemption of society. Education of this type takes place most effectively within the fellowship of the Church. There is now "some general agreement," says Wyckoff, on this interpretation of the task of Christian education. Not only are Protestant educators emerging from confusion, they are approaching opportunities they once thought impossible.

Do not suppose the author is solely interested in theories, past and present. He has prepared a readable manual that has many practical uses. The book will assist the processes of clarification and stabilization it describes and will help pastors, superintendents, and teachers determine their objectives and choose the most effective methods of achieving them.—W.A.K.

*How Christian Parents Face Family Problems.* John Charles Wynn. Westminster. 1955. 144 pp. \$2.50.

This book will make the thoughtful parent wince. On its pages are scores of statements that touch sensitive nerves. Mixed with these, however, are reassuring observations and tested proposals for helping all grades of fathers and mothers to do a better job.

Written by the director of the Christian family program of the Presbyterian Church, U.S.A., himself a father who acknowledges that perfect parents do not exist, this volume is designed to save young parents from a few

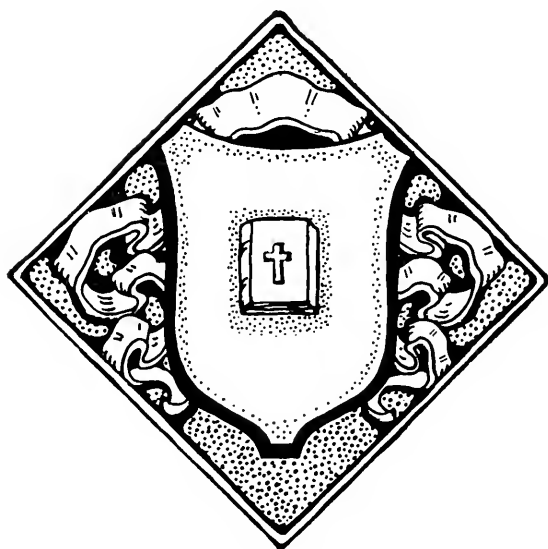
blunders, to help tired fathers and mothers get their second wind, to warn against the trend of transferring to outside agencies many of the functions of parents, and to speak a timely message to the homes of America where much of the confusion of the times is reflected and where the beginnings of some solution to today's problems might be located.

The first part of the book attempts to spell out in terms of day by day relationships the proposition that the Christian family is different, and while it does not escape the common irritations, conflicts and concerns present in all homes, it has surprisingly effective ways of handling them. Part two deals with four of the most vexing puzzles related to modern life—the broken home, sex instruction, interfaith marriages, and handicapped children. When the last page has been read, the thoughtful parent will continue to feel the twinges of conscience; but he will breathe a prayer of gratitude for the helpful suggestions found in this volume.—W.A.K.

*High Country.* Alistair MacLean. Scribner. 1952. 256 pp. \$2.50.

For you who took Pr. 185, "Materials of Preaching—Non-Biblical," here is a bonny book. Its sub-title gives its flavor: "Studies of the Inner Life with Some Interpretative Aids from Modern Literature," and each of the forty-seven short sermons is headed by a Biblical text and a literary quotation. This Highland Scot writes in a beautiful oral-style, and his content is drawn from an encountering awareness of nature, an acquaintance with history, a love of books and an at-homeness in the Bible. It is good to hearken to his simple, stern, friendly, devout heart-speech, telling us about how God helps us in the difficult business of living.—J.T.C.

THE  
DUKE DIVINITY SCHOOL  
BULLETIN



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*Number 3*

# A Prayer in Preparation for the Lord's Supper

O God,  
of whose gift come sunshine, and friendship,  
and the glory of a summer's day,  
who in the common things of daily life givest  
to us Thy very self,  
making of bread and wine the sacrament of Thy  
sustaining presence,  
strengthen and refresh us,  
that we may seek Thee eagerly,  
find Thee surely,  
and serve Thee faithfully,  
through Jesus Christ our Lord.  
Amen. *Lettice Shann.*

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# THE DUKE DIVINITY SCHOOL BULLETIN

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## Editorial

We wish you could be back on the campus in this prolonged spell of Autumn beauty. It has been as lovely a Fall as anyone can remember in ten years—clear skies, bright sunshine, and red and golden foliage, day after day. You should see the Duke forest from the Chapel tower. Truly, at Duke, the lines are fallen unto students and faculty in pleasant places, and you of the alumni body have a goodly heritage, climatically, at least. We were glad to welcome some (too few) of you at Homecoming; we look forward to greeting more of you in June at the Convocation. But remember our doors are open to you throughout the year.

Some of you have asked what the heraldic device is on our front cover. It is the emblem carved above the entrance to the Divinity School door. It was sketched and drawn for the *Bulletin* by Alice M. Cleland and was first used in the May issue, as the distinguishing mark of our school. So we thought. Now we discover that a similar device stands over the entrance to Gray building. Does that embarrass us? Not at all. It is an earnest of the fact that one day Gray, too, will house the Divinity School.

# Our Community and Calling

(Deuteronomy 6:4-25, 7:6-11, R.S.V.)

THE REVEREND PROFESSOR McMURRY S. RICHEY

As the Jewish family gathers around the Passover festal table to partake of its symbolic foods and participate in the traditional *Seder* or service, the youngest of the celebrants will put to the head of the family these questions: "Why is this night different from all other nights?" he asks. "Why do we eat only unleavened bread to-night, and why only bitter herbs? Why dip them in salt water? Why recline about the table?"

"I am glad you asked the questions you did," replies the leader, "for the story of this night was just what I wanted you to know." And so the child's questions about the meaning of the symbolism of the feast are the cues for the leader to retell once more, as it has been countless times retold for thirty centuries, the old, old story of the "mighty acts" of God in delivering His people from bondage, in directing their exodus and their wilderness years of finding themselves, in giving them a land where they were to dwell in faithfulness to His commandments. These remembered mighty acts of God are an outward and visible sign of a continuing inward and spiritual grace pervading their history, as God called them forth, made His will known to them, forgave their rebelliousness, and brought them to new self-understanding as His covenant people. "For you are a people holy to the Lord your God," Deuteronomy reminded them: the Lord has chosen you, not for your numbers or righteousness, for you were few and rebellious, but out of love. It is of His love and faithfulness that He has "brought you out with a mighty hand, and redeemed you from the house of bondage. . . . Know therefore that the Lord your God is God, the faithful God who keeps covenant and steadfast love with those who love him and keep his commandments, to a thousand generations . . ." (from Deut. 7:6-9).

It is in the historical indicative of this gracious, faithful love that the imperative of the law of God for His people's life is rooted. And it is an imperative: "Take heed lest you forget the Lord," admonishes Deuteronomy, and direly warns how the God who has loved and saved will brook no apostasy of His people, no unfaithfulness to their covenant. But it is in grateful response to His prior love, so concretely manifest in their history, that they are to love the Lord their God with all their heart and soul and might, to cherish His words in their heart and teach them diligently to their children, to talk of



them at home and away, night and day, to let His words govern the work of their hands, the seeing of their eyes, and all their going out and coming in. They are to live in constant remembrance of, and response to, God's love and law, to mark the relevance of His words to every moment of their existence.

Hence when the child asks his father the meaning of Passover and its symbols, he is probing not only the lore of early days. And when, as in Deuteronomy, "your son asks you in time to come, 'What is the meaning of the testimonies and the statutes and the ordinances which the Lord our God has commanded you?'" he is opening the way for more than an interpretation of the commandments (6:20). Beyond their own realization of the implications of their questions, they are inquiring after the source and meaning of the historical community in which they come to selfhood, and thus after the meaning of their lives, the nature and ground of their duty and their good, the motivation for the faithful obedience to which they are called. The sons are asking, in effect, "Who am I? Who are we? What are we meant to be and do? And whence such meaning of our existence?" Their answers grow out of their story.

All along we have been saying "they" as we recalled "their" story and its meaning for "them." But who are "*we*"? As we come together for the formal opening of a new academic year in Duke Divinity School—students, faculty, friends, a third of us new, the majority returning for another year or two, a few perennials—as we gather to celebrate *our* community and calling and to offer them in praise and service to God: Who are *we*? What is the meaning of *our* life and work, the motivation for *our* response? What are *we* meant to be and do, this year and in years to come?

These questions are not new to any of us, though we may not usually make them so explicit or put them in these words. They are fundamental questions which we are always engaged in answering, if not in word or idea, then in life: in attitude, decision, action. We raise these questions today, not to articulate a new answer, but to consider together, as a community at worship and about to get to work, some of the meaning for us in the answers already made known to us.

## I.

In the first place, just to raise these questions, against the background of the Deuteronomic view of the covenant people of God, is to begin their answer by reminding us of our identity: for *we* are *they*. *Their* story is *our* story. We belong to their continuing his-

torical covenant community called into being and constituted by the gracious initiative of God, and nourished, guided, rebuked, and renewed by Him down through the ages unto this day.

For the old story is a continued story of a continuing community, and it has a way of being brought up to date, over and over. Prophet and psalmist and teacher and priest repeatedly harked back to the beginning of their story of God's dealings with His people and then brought the story up to date with fresh news on the meaning of God for current events. The New Testament had its own ways of reviewing and reconceiving the whole matter of the faithful witnessing community and its story to tell to the nations. And we can add the revealing events of the intervening centuries of the history of the Church, and still say that the ancient story is the beginning of *our* story, too.

To see ourselves of the Divinity School community—both as a body and as members thereof—as participants in the ongoing movement of the people of God, is not to think of ourselves more highly than we ought to think, but to think soberly, responsibly, and quite humbly about our community and calling. For we are part of that older, larger community of grace, testimony, and obedience, but withal, of disgrace, rebellion, and repeated apostasy to the idols of our cultures. In the light of Deuteronomy 6 and 7, we are called not for our merit, virtue, or promise, but out of God's love and faithfulness. Our purpose and our task are given to us. We are not our own; it is He that hath made us, and we are His people, called to know, cherish, and teach His ways, to do His work, with whatever capacities He has given us, in whatever situation He has put us. There is a dignity about our life and work. And we have it on good authority that service, rather than status, is God's conception of that dignity.

Seeing ourselves as members of God's age-long movement also guards us against thinking of ourselves more independently than we ought to think. Whatever divisive or exclusive tendency may have been encouraged by the Deuteronomic conception of God's chosen people, it was completely transformed in the New Testament outlook exemplified in the fourth chapter of Ephesians, which we heard today. It is salutary for us in Duke Divinity School to acknowledge our relatedness, to see our place in the great movement of Jewish and Christian history which brings the eleventh chapter of Hebrews up to date and increases manifold the "cloud of witnesses" who look to ever new generations to continue and fulfill their quest; and it is salutary, furthermore, to see our place in the contemporary

great Church. Our community is part of the larger community of Methodism today, of our annual, jurisdictional, and general conferences, our boards and commissions, and outreach to the ends of the earth, our participation in the ecumenical movement; but we are participants also in the movement of Methodist history. So likewise are we bound to the present and past of Anglicanism, and Lutheranism, and Presbyterianism, of Catholicism and Judaism as well. One has but to glance over the reserve book shelves in our library to have symbolized our belonging, our deep indebtedness to the people of God of all times and places, B.C. and A.D., including those whom God includes despite our limits and libels. Wesley and Asbury and the *Discipline* are ours, but so are the great Creeds and Councils, the Augsburg and Westminster Confessions and Thirty-Nine Articles, Plato and Aristotle, Augustine and Aquinas, Francis and Luther and Calvin and Bushnell and Temple and Niebuhr and Martin Buber today. Time would fail me to tell of these heroes of pen and page who are our teachers. Faculty and students alike, we are educated by the continuing covenant community which thinks in and through our thinking, whose history and ideas become our own.

Just here we ought to enter a caveat against our own natural tendency, as students, teachers, and preachers, to think of our community and its calling primarily in terms of thinking—of ideas, creeds, theologies, books, lectures, sermons. The temptation to intellectualize the gospel—and indeed to understand human nature and its education in intellectualistic terms—is one of our occupational hazards. “Christianity is a very talky religion,” Pearl Buck once remarked, with perhaps a different implication. It is poor psychology as well as questionable theology to assume that in church and classroom we have but to impart ideas to effect volition. In Nels Ferré’s words, “man participates in a community of being that comprises a community of seeing [*i.e.*, of thinking, reasoning], a community of feeling, and a community of doing.”<sup>1</sup> But the community of feeling and community of doing are the more basic, and represent “man’s depth relations to reality.”<sup>2</sup> To this ontological analysis we may add Amos N. Wilder’s more pertinent warning against conceiving of Christianity as chiefly verbal and confessional, as mediated mainly by proclamation. This risks separating “God’s dealing with our ears from his dealing with our entire lives,” says Wilder. He continues:

What God did in Christ was more than to announce a message; it was to bring a new kind of community to birth, to effect a new social creation.

<sup>1</sup> *Christian Faith and Higher Education* (New York: Harper, 1954), p. 80.

<sup>2</sup> *Ibid.*, p. 84.

To be a Christian is something that goes deeper than our ideas and confessions and deeper than our code of behavior. It means our incorporation in a stream of history and in the redemptive events which determined that stream. It means belonging to a community whose members participate in a shared drama of the past, in a revelatory history. This is evidently more than a matter of hearing the cult story preached; it is a matter of sharing in the cult rite and in the total life of the cult community. To share in this *life* is to appropriate the revelation in just as real a sense as to hear it proclaimed. Thus too exclusive an emphasis on the *kerygma*, or even on "word and sacrament," tends to narrow the meaning of what it is to be a Christian.<sup>3</sup>

What this comes to, for our present purpose, is the fact that although our educational work here in Divinity School necessarily is largely of the "talky" kind, dealing in words, ideas, books, we are yet participants in an ongoing historical community more basic than the ideas it uses to interpret itself. This means, in turn, that those ideas, to be significant, need to be kept close to the events or experiences to which they relate. Should not the communal character of our Divinity School itself, with its life of worship, study, fellowship, and service, help to clarify and test the meaning of those ideas?

## II.

We have been considering what it means for our self-understanding as a Divinity School, when we see ourselves as participating in the continuing movement of the people of God. The emphasis has been on the *community* aspect of that historical community. Now, in the second place, we may note some implications of the *historical* aspect of the movement for our Divinity School life and work.

The history of the community of God is in principle our history, but its meaningfulness for us depends in large measure on our conscious participation and understanding. Our full sharing in the cult rite and total life of the cult community, of which Amos Wilder wrote—our sharing in the worship, preaching, sacraments, ethos, symbols—requires our knowing what we are about. The child asking his father the questions in the *Haggadah* of Passover is already actually rooted in the historic community, but he needs increasingly to know its story and to understand and articulate its significance. This will be especially true before he becomes an adult responsible for leading and teaching others. How much more do those of us who study and teach in the Divinity School and in our churches need to appropriate our own spiritual history! We need to know "why," and in our faith, the "why's" are mostly historical explanations.

<sup>3</sup> *Otherworldliness and the New Testament* (New York: Harper, 1954), p. 55.

This is true because of the very nature of Biblical religion. The Bible makes much of history lessons, not for the sake of history itself but because God is to be seen disclosing Himself in and through historical events, and to the responding historical community. It is a commonplace to us now that God is known to the Hebrew mentality not in Greek absolutes but in Biblical doings, not in concepts but in events. This particular character of our story calls for knowing about, and imaginatively responding to, the story of our history, the history of God's ways with us and our forefathers. Philosophers of the last two centuries might prefer the metaphysical to the historical, and proceed to distill out philosophical abstractions from the Hebrew-Christian particularities of history; or they might deal with "religion within the limits of reason alone"; or they might regard the data as instances for derivation of general laws of man's religious response to his environment. But in all such efforts they missed the meaning of our faith. Biblical religion points us to history to find out who we are and what our existence means. "When your son asks you in time to come, 'What is the meaning of the testimonies and the statutes and the ordinances which the Lord our God has commanded you?' then you shall say to your son, 'We were Pharaoh's slaves in Egypt; and the Lord brought us out of Egypt with a mighty hand . . .'" and so on. It takes the whole Bible to continue the story, and more yet to bring us up to date.

Our need for historical grounding derives not only from the nature of Biblical faith, but also from the nature of education itself.

Speaking quite generally, we may say that education is the community's way of fostering the individual's personal growth and his appropriation and conservation of the cultural heritage. This cultural heritage includes socially valued ways of thinking, feeling, and doing, rooted in the historical experience of the community. History will then be used to explicate and to justify the heritage to the initiate. His own full development as an individual person and at the same time as a full participant requires his knowing the historical basis and meaning of his own behavior and community norms. To be free and fully human he must approach an understanding and evaluation of the ideas, forces, and relationships operative in his life. Self-understanding, then, involves historical understanding—as well as psychological, which is beyond our present subject. To know who we are requires also knowing whence we have come, and whence our present nurturing community and its ways.

To bring these generalities to specific reference, what historical grounding do theological students need? Since we and the church

are set in the wider world community, it would be well to come to Divinity School already versed in the cultural history of at least our Western civilization, preferably world history, and of course the history of state and nation. While we are mouthing counsels of perfection, let us specify also a thorough training in the history of philosophy. There are, after all, a very few basic patterns of rational interpretation of ourselves and our world. To know ancient Greek philosophy is to know and test the essentials of most of our later thought. Alfred North Whitehead is credited with the remark that the whole history of Western philosophy—or was it Western civilization?—is but a series of footnotes to Plato. Less ardent Platonists might supplement that bibliography, but the point for us is the value of coming to know the main ancient—and modern—ways of understanding ourselves, our world, our economic and political life. To know these is to have tools for analysis of what we read and hear. Not to is to risk floundering in details, missing essentials, leaving much of our own thought unexamined and unorganized, and failing to understand much of the interplay, the support and rivalry, of philosophies and theology through the centuries.

How much more must we make it our business to enter into our Biblical, ecclesiastical, and theological history! Perhaps little need be said on this score: there are those hereabouts who will see to it that you do! Let me simply testify, as one who passed through seminary when history of theology was less in vogue, that years in the pastorate underscored this as one of my greatest intellectual needs, and sent me back to school to rediscover the message of the Church. If we need to know the history of philosophy to understand what we think today, how much more do we need the treasures old and new which the Church brings forth from its history and its thought about its faith and ethic!

Perhaps one more plea for our awareness of history should be entered here: for an appreciative understanding of the ecclesiastical and theological traditions of our own communions, not with a view to fencing them off but with the hope of seeing better their rootage in, and their special contribution to, the Church universal. It is inspiring, for example, to rediscover the theology and devotion of John Wesley, and to see his indebtedness to Anglicanism, Moravianism, Lutheranism, Calvinism, and the Church Catholic paid in their renewal and redirection in Methodism. Thus we begin to discover who we are, and whence we came, and where directed.

Perhaps enough has now been said about history to reinstate in favor the necessary educational task of dealing with words, ideas, and

books; for without these there could be little knowledge of history or transmission of culture, no explanation of the meaning of the Lord's testimonies and statutes and ordinances, no relating of the story of our life in response to God. Each of us would have to start not far from "scratch," intellectually, spiritually, and make little progress from that start! Moreover, the schooled and imaginative participation in our history which we have been advocating saves language from abstraction and irrelevance which were else to be feared. Pass up, then, that tempting text for your chapel talk: "Of making many books there is no end; and much study is a weariness of the flesh" (Ecclesiastes 12:12, R.S.V.). The author was not a true participant in the historical faith of Israel!

### III.

Does this emphasis on the history of our called community mean that our task as a Divinity School is done when we have steeped our minds in the past? Is this simply a transmissive education, with no concern for present relevance of the Biblical message? Or with no concern over the personal growth of the individual members of our community? Or over ways and means of communicating our faith in preaching, teaching, and pastoral work? Obviously the answer is *No* to all these questions; and to underscore that "No" we may turn briefly to a third and final point: the present reality and relevance of God to each member of the community.

To begin with, if we are still taking our bearings from Deuteronomy 6 and 7, there is no intentional antiquarianism there, or for that matter in the Bible generally. What Deuteronomy is saying is that the God who has saved them in the past is still in command of the situation and deserves the grateful obedience of His covenant people. This is no history lesson for its own sake but a test of responsible selfhood—a test, a trial not only of the Hebrews then but of every man who even faintly recognizes the given-ness of his existence, the ultimate dependence of his being and good on a creating, judging, saving God. What we are concerned with as a Divinity School is not just Church history, nor Biblical history, nor even Scripture itself, for their own sake, but what Julian N. Hartt calls the "present actuality" of God's kingdom<sup>4</sup> to which Scripture and Church alike bear witness—and to which the Divinity School must likewise bear witness, keeping His words in our hearts, teaching them diligently to our children, talking of them when sitting at home with our families, when walking around the campus, when chatting

<sup>4</sup> *Toward a Theology of Evangelism* (Nashville: Abingdon, 1955), p. 11.

over coffee, when to bed and to rise. The message of God's love and law is authenticated in His gracious action in Egypt and Babylon, on Calvary and Damascus Road, at Aldersgate and Durham, in the worship and fellowship and work of our Divinity School, in your life and mine. We are participants in that called community of Deuteronomy, a community in the fullness of time embodied and transformed in Christ and recommissioned as his Church. And as the Deuteronomic declaration of God's love issued in a multitude of detailed laws to cover the whole of life, so we are to relate the love and claim of God in Christ to our whole life, as a community, as individual members thereof, as proclaimers and teachers in the Church and the world of today.

# The Corporate Life

## II. Hospital Calling

When we first began the practice of taking theological students into general hospitals in 1932-33, as a part of their preparation for the ministry, we limited the group to four or five students. My first group at the Massachusetts General Hospital consisted of three students; the next summer we took six, the next five. During the past summer (1955) in a six weeks' course at the Duke Divinity Summer School, I had a class of thirty-two. Working with two able student assistants, Max Lowdermilk and Frank Crim, we moved into the hospital in force.

In five weeks (no calls were made during the first week) the students made 919 calls, 33 of which were made upon parishioners who were not patients at Duke Hospital. The smallest number of calls made by any student was 12, the largest was 77, which were made upon 15 different patients. I might add that the student who made 77 calls felt that his concept of the ministry and his motivation for being a minister were revolutionized.

We have a detailed report of the 352 first-calls, that is, the first time a patient was called upon. Unfortunately we do not have the same material upon the follow-up calls. Of the 352 first-calls, 239 were upon patients facing surgical operations, 82 were upon patients who had already had surgery, and 31 were upon medical patients.

Our concentration upon surgical patients was deliberate, for sev-



eral reasons. First, Duke Hospital runs a large and active surgical service; second, the instructor knew from experience that these patients are more accepting than medical patients, and are inclined to welcome the call of a pastor more readily; third, the wife of one of the members of the class was the night nurse surgical supervisor who helped us to secure the names of pre-operative patients; finally, because of the nature of surgical treatment, the surgeon welcomes the ministries of the clergyman more readily than does the specialist in internal medicine.

In the 352 first-calls the pastor was "welcomed eagerly" by 126 patients, "welcomed" by 176 patients; 34 showed "indifference"; 5 were definitely "resistive"; we have no report upon 11.

During the first-calls 130 patients talked about religion (prayer, faith, forgiveness, God, Jesus, the church), 121 about their operations, 105 about their families, 79 about their illness as apart from the operation, 78 about their homes. Other topics of conversation included the hospital, the patient's work, doctors, nurses, pain, friends, base-ball games, and noise; 4 talked about death. Remember, this was upon the first meeting with a person whom the patients had never seen before, and whom they had expressed no desire to see—the hardest type of pastoral calling there is.

During the first-calls 35 asked for prayer and an additional 105 indicated that they would welcome prayer. As Protestant people are not instructed to send for pastors, nor to request that a pastor pray with them, our students are instructed to be alert for signs which indicate that the patient would welcome the offer of prayer. In the 105 calls where the student inquired if the patient would like prayer not one refused the offer, and almost all expressed appreciation for the prayer.

The callers reported that 281 of the first-calls were "easy" and 71 "difficult." Reasons for the latter estimate were; negro-white cultural barrier, deafness, pain, other persons in the room, tension. Unfortunately, the follow-up calls were not written in such a way that we could evaluate the build up of rapport and the overcoming of resistance.

The callers introduced themselves simply by saying, "I am Mr. ———, a minister working with the hospital chaplain and I dropped by to say 'hello.' How are things going?" The patient took it from there. Some callers reported that they did not get past the words, "I am a minister." One man reached out and grabbed the caller's shirt front and said, "They tell me I have cancer of the throat and may not live two weeks."

Every caller effected what, in pastoral care, we call "dynamic material"; that is, every caller had at least one conversation with a patient about a subject that was emotionally charged. I have long felt that this would be true if callers saw enough patients, for the needs are present in any hospital for the acutely ill. But I had never been able to demonstrate this fact before.

Many of the medical and nursing personnel expressed appreciation for the work of the students. One head nurse reported that the morale on her large ward definitely improved during the weeks that the men were calling there. But she may have been prejudiced as she is engaged to a member of the class!

The experience of this group of young ministers convinces me again, as I have been convinced so often over the years, that the hospital for the acutely ill, and especially the teaching hospital where the seriously ill are concentrated, cries out for pastoral care. This experience also convinces me again that those who are facing surgical operations are going through a spiritual-emotional crisis, and turn their minds to God and the support that comes from God in the long and lonely hours of illness.

RUSSELL L. DICKS.

## The Dean's Desk

After a three day period of orientation and registration, the academic year 1955-56 opened on September 22 with exercises in York Chapel. The opening address was delivered by Dr. McMurry S. Richey, Assistant Professor of the Philosophy of Christian Education. Dr. Richey spoke on the subject, "Our Community and Calling"; his address is printed in this issue of the *Bulletin*.

The Dean reported attendance for the year at 262, including 31 students in the Department of Religion of the Graduate School of Arts and Sciences. The Divinity School students are made up of 219 candidates for the degree of Bachelor of Divinity and 12 candidates for the degree of Master of Religious Education. It is expected that over 275 persons will have registered in the Divinity School during 1955-56.

Two new items appear in the Divinity School experience of the class of 1958. On recommendation of the Student Council of 1954-55, the faculty voted to have two meetings of members of the faculty

with all the entering students. The request for these meetings asked that attendance be required and that the subject to be presented at both meetings be "The Philosophy of the Divinity School Curriculum." Both of these meetings have now been held with very satisfactory results.

Originating with members of the faculty, a system of faculty advisers has been set up under which sixteen members of the faculty volunteered to serve as advisers to groups of entering students. The entering students have been divided into groups of five or six, as the case may be; and each student is notified that he is to report to his adviser during the first three weeks of the fall semester. The student will remain with the same faculty representative throughout his stay in the Divinity School. It is hoped that this step will be of great benefit. It has been emphasized that the purpose of these consultations is personal and academic rather than social.

The faculty changes for the year were announced in the May issue of the *Bulletin* and will not be repeated here. Dr. William F. Stinespring and Dr. H. E. Myers will be on sabbatical leave during the spring semester of 1955-56. Dr. Kenneth W. Clark has returned to the School after fifteen months spent lecturing at the University of Manchester and in travel and study in libraries throughout the British Isles and Europe.

Dean Cannon has announced promotions in the faculty as follows: Dr. William H. Brownlee, promoted from the rank of Assistant Professor of Old Testament to Associate Professor of Old Testament, and Dr. Russell L. Dicks from Associate Professor of Pastoral Care to Professor of Pastoral Care.

Publications by members of the faculty during recent months have included a booklet of 64 pages by Dr. Russell L. Dicks, entitled *You Came Unto Me, A Guidebook in Pastoral Calling for Ministers and Laymen*. Dr. A. J. Walton, Professor of Church Administration, has contributed the chapter on "Methodist Mountain Work" in the Centennial Volume of Berea College, entitled *Religion in the Appalachian Mountains*. Dr. Robert E. Cushman, Professor of Systematic Theology, has an article appearing in the Autumn 1955 issue of *Religion in Life* on "Karl Barth and the Holy Spirit," and Dr. James T. Cleland's Communion meditation, "John Wesley on the Holy Communion," appeared in the October 1955 issue of the *Upper Room Pulpit*.

The faculty has voted to hold during the fall semester three meetings of its members to discuss the general subject of "Theological Education." Other topics which the faculty will discuss during the

year are "Methods of Teaching in the Divinity School" and "Survey of the Senior Seminars."

The Divinity School Seminars for 1955-56 will be on the subject of "Worship." Lecturers will be Dr. Clarence L. Seidenspinner, Minister of the First Methodist Church, Racine, Wisconsin, and Dr. James T. Cleland and Dr. John J. Rudin II, of the Divinity School faculty. The first Seminar will be conducted at Main Street Methodist Church, Gastonia, N. C., on January 16 and 17. Dr. Wilson O. Weldon is pastor of the host church. The second Seminar will be conducted on January 19 and 20, at Edenton Street Methodist Church, Raleigh, North Carolina, Dr. Howard Powell, Pastor.

Two members of the faculty have recently been highly honored. Professor Clark, during his absence, was the recipient of an Alumni Citation awarded on January 14 by the Board of Corporators and Faculty of the Peddie School "in recognition of outstanding achievements and distinguished service in the fields of Religious Education and Biblical Research." Dr. Clark's citation was one of fourteen awarded to distinguished alumni in various fields of service and attainment.

Professor Dicks has been awarded one of the first group of five citations for outstanding achievement in the broad field of social welfare to be presented by the National Conference on the Churches and Social Welfare. The Conference, assembled under the sponsorship of the National Council of Churches at Cleveland, November 1-4, made the award on the last day of its meeting. Dr. Dicks' citation was the one awarded to "a member of a Protestant or Eastern Orthodox communion for outstanding achievement in the field of church related homes and hospitals."

## The Bulletin Board

Besides faculty participation in the Duke Summer Session, six of the Divinity School faculty taught in the Approved Supply Pastors' School, July 19-August 5, of which Professor Richey served as Dean. Professor Cushman taught in the second summer session of the Perkins School of Theology, at Dallas, Texas. Professors Beach, Cleland, and Petry taught in the summer school of Union Theological Seminary in New York—quite a Duke colony!

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While teaching in New York, Professors Beach, Cleland, and

Petry participated in the Conference for Ministers and Religious Leaders held under the auspices of Union Seminary. Dr. Petry gave five lectures (July 11-15) on "The Contemplative and the Active Life"; during the same week Dr. Cleland delivered the Auburn-Hoyt Lectures on "Homiletical Heresies." During the following week of the conference, Professors Beach and Cleland gave one lecture each. Dr. Cleland also preached three times in the Riverside Church, New York.

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Summer lecturing by members of the faculty included also the following: Professor Beach was conference speaker on the theme "Campus Dilemmas and Christian Belief" at the Pacific Northwest Hazen Conference held under the sponsorship of the Hazen Foundation at Lake Chelan, Washington, June 19-25. Professor Cushman lectured at the Kentucky Pastors' School, held at Kentucky Wesleyan College, Owensboro, Ky., June 6-10. Professor Richey gave four addresses before a Young Adult Family Life Conference at Roaring Gap, August 6-7, sponsored by the First Methodist Church of High Point, N. C. A series of three lectures on "Major Themes in American Theology" were delivered by Professor Smith before the Rhode Island Convocation of Congregational Ministers, September 12-14.

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Miss Helen Kendall attended the Lake Junaluska Institute of Church Music, August 1-12, conducted under the auspices of the Southeastern Jurisdiction of the Methodist Church, taking courses in choir conducting, rehearsal techniques, and organ repertory. She recently received second prize for an oil painting exhibited at the 1955 North Carolina State Fair. This is the fourth year in which Miss Kendall's paintings have been awarded prizes.

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Professor Lacy is serving with some forty Chinese and former missionaries on a long-range survey of "The Christian Enterprise in China," under the sponsorship of the International Missionary Council. He has been appointed as a member of Group II, "Christianity in Its Political Setting and Relationships," and as chairman of Group V, "The Christian Community and the Communist Situation." Research papers, symposiums, and discussions will be shared and correlated with similar projects in Europe in an effort to collect some definitive data for use in the world mission of the Church.

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At the last annual meeting of the American Society of Church History, Professor Smith was elected a member of the Council, the policy-making body of the Society. He has also been appointed by the National Council of Churches to serve as a member of the Advisory Committee of the Southern Office of the Council, which has its headquarters at Atlanta.

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Professor Clark has returned to Duke after a sabbatical year spent in studies abroad. In the summer of 1954, he and Mrs. Clark endured the rigors of archaeological journeys in Greece and Turkey, getting as far east as Tarsus and Antioch. A high point in the itinerary was a visit to the Island of Patmos and to its Monastery of St. John, whose library contains old manuscript copies of the Greek New Testament. Dr. Clark spent the school year of 1954-55 as Visiting Fulbright Professor at the University of Manchester where, in the spring, he lectured to the classes of Professor T. W. Manson, who was on leave. Other lectures were given at the John Rylands Library in Manchester and the University of Marburg in Germany. The month of June, 1955, was devoted to studies at Cambridge University, while the rest of the summer was occupied with a tour of Scandinavia and visits to numerous universities there.

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Donn Michael Farris, Librarian, attended the ninth annual conference of the American Theological Library Association, held at Union Theological Seminary in New York City, June 15-17. He took part in a panel discussion on cooperative procedures among theological libraries and was reelected to a three-year term as editor of the Association's *Newsletter*. Mr. Farris also served during the summer on the Book Selection Committee of the American Library Association Religious Books Round Table. This committee was responsible for selecting the fifty best religious books published in the United States between July 1, 1954 and June 30, 1955.

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The fall number of the *Bulletin of the John Rylands Library* has just appeared. It contains three contributions from American scholars, and they are all representatives of Duke University. One is an article by Professor Clark on "The Making of the Twentieth Century New Testament." This was first delivered as a lecture in December, 1954, at the John Rylands Library, in recognition of the fiftieth anniversary of that 1904 version. It reported researches on an unworked file uncovered in that library, and was also the first lecture on its annual series to be delivered by an American scholar.

Another article in the same issue is on "The Earliest New Testament" by Dr. Kenneth L. Carroll, now a professor at Southern Methodist University. His article is the second so published, representing material originally developed for his doctoral dissertation in the New Testament field at Duke, in 1952. The third American contribution is that by Professor Richard Sanders of the Duke English Department, on "Carlyle's Letters."

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In October, "Bishop" J. Foster Barnes successfully underwent a serious operation in Duke Hospital and is now convalescing at his home. His many friends wish him a complete and speedy recovery.

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Congratulations to Professor and Mrs. Brownlee on the birth of a son, David Jenus, August 27; to Professor and Mrs. Foster on the birth of a son, Robin Van Winkle, August 7; and to Mr. and Mrs. Milton Brown on the birth of a daughter, Marie Moore, October 18. Greetings also to Professor Emeritus Gilbert T. Rowe, who celebrated his 80th birthday on September 10.

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Student body officers for this year are: Thomas S. Lee, President; Jackson W. Carroll, Vice-President; Herta Wollscheiber, Secretary, and Donald Beaty, Treasurer. The first student social event was a picnic, followed by a vesper service, held on September 24, to which the faculty were also invited. The fall Spiritual Life Retreat was held at Camp New Hope on the afternoon and evening of September 22. The program, presented by the Chapel and Spiritual Life Committees, featured talks by Rev. Warren Carr, Mr. Walter Smith, and Professors Richey and Stinespring.

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On April 6, 1949, the late Professor Erich Frank delivered a lecture in York Chapel on "The Role of History in Christian Thought," which was printed in the *Bulletin* for November, 1949. Permission has recently been secured from the *Bulletin* to reprint this article in a volume of Frank's essays which is being edited by Professor Ludwig Edelstein of Johns Hopkins University and will be published by the Artemis-Verlag, Zürich.

## Book Reviews

*The Interpreter's Bible.* Volume 4, Psalms and Proverbs. Abingdon. 1955. ix, 957 pp. \$8.75.

The introductions and exegesis for both Psalms and Proverbs are especially well done. In both cases the authors have sought to set the literature they are introducing and expounding within the framework of other ancient literature and thought as recovered in the archaeological discoveries of the last half century. This has resulted both in greater clarity of exposition and in more conservative dating, with more material being assigned to pre-exilic times. Charles T. Fritsch of Princeton was responsible for Proverbs and William R. Taylor of Toronto for the Psalms. Taylor did not live, however, to prepare the introduction, nor the exegesis of about one-third of the Psalms. His assignment was completed by his friend and colleague W. Stewart McCullough.

The expositions are all by prominent preachers: those of Proverbs by Frank H. Ballard of London, England; those of the Psalms by J. R. P. Sclater of Toronto, Edwin McNeill Poteat of Raleigh, and Frank H. Ballard of London—Dr. Poteat being the only American among them. The expositions are of mixed quality, being often good, but sometimes appearing trivial as compared with the rich resources of the Biblical text itself. There is some evidence of the lack of coordination between expositor and exegete. Thus in Poteat's excellent treatment of Psalm 87 he refers us to the exegesis for a point which is not there discussed, and he and the exegete take opposite points of view as to the identity of the speaker in verse 4, with neither considering the possibility of the rival interpretation. Incidentally, the "winged bull" of

which mention is made was characteristic of Mesopotamia rather than Egypt. This psalm, as Dr. Poteat's exposition reveals, could provide a great text for preaching on the crucial problem of racial integration in our society.—W.H.B.

*Kings and Prophets of Israel.* Adam C. Welch. Edited by Norman W. Porteous with a Memoir of His Life by George S. Gunn. Philosophical Library. 1952. 264 pp. \$4.75.

Here we have the posthumous publication of great lectures by an important Old Testament scholar and critic. He served for many years in the Old Testament Chair at New College, now absorbed into Edinburgh University. Dr. Welch is best known for his theories regarding the composition of Deuteronomy and Chronicles; but he also made important contributions to the understanding of the whole range of Hebrew history and theology. In the present volume we have a series of semipopular lectures consecrated to Moses, Saul, David, Amos, Hosea, and Isaiah—all of them great personalities. Welch presents these men and their contributions with vigor and perspective. Appreciation of the author is unaffected by whether or not the reader agrees with all his theories. One will agree with Dr. Porteous, who in his introduction declares: "He had an extraordinary gift of entering into the heart of a passage of Scripture and of making it luminous and contemporary in its relevance." Many of our alumni doubtless still remember with appreciation a lecture delivered by the editor here at the Duke Divinity School only a few years ago. All students of the Bible are grateful to him for his labor of love in the preparation of the present volume.—W.H.B.



*Prophetic Realism and the Gospel: A Preface to Biblical Theology.* John Wick Bowman. Westminster, 1955. 288 pp. \$4.75.

As an expansion of The Sprunt Lectures delivered at Union Theological Seminary (Virginia) in 1951, this volume forms the third in a series of "essays in the field of Biblical Theology" to be published by the professor of New Testament interpretation, San Francisco Theological Seminary. Readers familiar with Bowman's *The Intention of Jesus* (1943) and *The Religion of Maturity* (1948), will recognize that the present study attempts a full-scale documentation of the viewpoint expressed in the earlier books: Jesus and the writers of the New Testament were directly the spiritual heirs of the Hebrew prophets; apocalypticism was an aberration which Jesus rejected and which the New Testament Church eventually outgrew.

In Part One, Bowman delineates "three current positions in Biblical Theology": "humanistic optimism," "apocalyptic pessimism," and "prophetic realism." The reviewer finds this section unsatisfactory, partly because of the author's loose generalizations concerning modern trends in Biblical study, but chiefly because of his sharp separation of Hebrew prophecy and Jewish apocalypticism. Moreover, the author's own position, "prophetic realism," is ambiguous. He holds the term to be "a rough equivalent" of *Heilsgeschichte*, as such is employed in continental theology, or of Tillich's "kerygmatic theology," a term descriptive of "the Bible's own theology of history." He rightly refuses to restrict the adjective "prophetic" to the books of the prophets, yet he uses the term "prophetic scriptures" in a slippery and at times uncritical way.

Part Two, "The Theme of Scripture's Prophetic Realism" describes the entire content of revelation as "gospel." Both "promise" and its fulfillment" are called "gospel," a usage

which tends to obscure the novelty of Jesus' historic ministry, His cross and resurrection.

Part Three is the longest and most stimulating section. It is a statement of "The Content of Scripture's Prophetic Realism" as "The Gospel of Jesus Christ," "The Gospel of God," and "The Gospel of Our Salvation." Some of this discussion appears to be systematic theology, some historical theology. The "Biblical Theology" of New Testament scholars on the Continent today does not manifest such inconsistencies with respect to approach and method of exposition.

In spite of the weaknesses which have been suggested, this volume contains many penetrating insights into the meaning of important Biblical texts. The author's emphasis on a synoptic understanding of the truths of the Bible, and his criticism of excessively otherworldly interpretations of the Gospel from the perspective of Jewish apocalypticism, make this book a relevant and significant contribution to the study of the New Testament. However, as "a preface to Biblical Theology," Bowman's study does not supersede an earlier work to which he is greatly indebted, Oscar Cullmann's *Christ and Time* (Westminster, 1950). —J.L.P., Jr.

*Everyday Life in New Testament Times.* A. C. Bouquet. Scribners, 1954. 236 pp. \$3.50.

For knowledge of how people lived in the first century of the Christian era this volume by the lecturer in comparative religion at Cambridge University is a treasure. Since its publication last year, clergymen, Sunday school teachers, students, and others are finding it reliable as a sourcebook of information concerning social customs, travel, business practices, food, dress, medicine, recreation, and an unbelievably long list of other topics related to "everyday life." Written in a flowing, lucid style and illustrated by hundreds of drawings and photographs, the volume both en-

terains and informs. Who can fail to be interested in what went on at a dinner party, the fees paid to drivers in Roman chariot races, how much lipstick was used by ladies in New Testament times, Jewish cookery, early international banking systems, scientific research, mechanical labor-saving devices, and literally thousands of other activities that reveal the interests of people we sometimes mistakenly call the ancients?—W.A.K.

*The Pure in Heart.* W. E. Sangster. Abingdon. 1955. 254 pp. \$4.50.

Dr. Sangster is a British Methodist well known in American Methodist circles. *The Pure in Heart* is his Cato Lecture series for 1954. This is a study of sainthood based upon research in the Old and New Testaments, church history, and church practices across the centuries. It is an excellent follow up of his previous book, *The Path to Perfection*.

Dr. Sangster makes it clear that sanctity is for all and not for the mystic-minded few. He defines sainthood as a process of life in which the believer through an experience of the Spirit continually grows in the inner desire for and devotion to the Christ mastered life. The second section presents some tests of sanctity. His description of the Protestant and Catholic approaches to the problem of evaluating one's sanctity is informing. Dr. Sangster's classification of Protestant holiness into imputed, imparted, and improving enables one to consider the field somewhat more clearly, and his plea that these must be kept in balance is constructive. Part four is the most dynamic and valuable part of the study when approached through the preparation made in the other sections. The chapter on worship in its relation to holiness and everyday Christian experience is exceptionally stimulating.

The book is not for scanning. It will prove fruitful to one who seriously desires to deepen Christian experience.—A.J.W.

*John Whitgift and the English Reformation.* Powel Mills Dawley. Scribners, 1954. 251 pp. \$3.00.

Whitgift's life span (1532-1604) coincided with the 16th-century reformation in England, his ministry (ordained in 1660) with Elizabeth's reign, and his primacy at Canterbury (1583-1604) with England's decisive rejection of Papacy and Puritanism in favor of the *via media*. As for Whitgift himself, "He, not Hooker, is the typical Elizabethan churchman." "Devoting his life to spare the English Church the narrow confines of Puritanism, perhaps more than any other man he made possible the growth of the distinctive ethos of Anglicanism." Whitgift's involvement in, and finally his single-minded defense of, Elizabeth's settlement are made clear at every stage of its history.

Unfortunately, the author shares to some extent the assumption of the winning side that what actually happened is ultimately what *ought* to have happened, and his analysis of the motives of the principal actors seems at times superficial. Nevertheless, the whole study is marked by fine scholarship, a lucid style, and an obvious effort to be fair to the enemies of the true religion. Delivered as the 1954 Hale Lectures at Seabury-Western Theological Seminary, this is a by-product of Professor Dawley's preparation for a full-scale biography of Whitgift. Readers of this book will look forward with anticipation to the larger volume.—T.A.S.

*Protestant Christianity Interpreted through Its Development.* John Dillenberger and Claude Welch. Scribners, 1954. 340 pp. \$4.50.

The authors, both competent theologians and historians, were asked by the National Council on Religion in Higher Education to produce a single comprehensive book on Protestantism. This work is the result of their efforts; it is history told in an interesting manner, and theology set in the

context of the total life of Protestantism.

Beginning with the nature and creative center of Protestantism as it first emerged, the authors present a brief but exciting exposition of the theology of Luther and Calvin, then proceed to delineate the other great Reformation traditions. The next chapters tell of Protestantism's history, including Puritanism, orthodoxy, the evangelical awakening, the missionary movement, liberal theology, and the social gospel. The book concludes with chapters on the present theological situation and the ecumenical movement, and a chapter in answer to the question, "What is Protestantism?"

This book was not written for the experts (though they would do well to read it) but for the minister and—even more—the layman who wishes to know better the how and why of his faith as a Protestant Christian. Its approach is positive and constructive. The authors' thesis, that Protestantism's distinctive character and contribution can be appreciated only if it is studied historically, is vindicated by the genuine understanding and critical appreciation into which they lead the reader. This is the best book of its kind. Read it, use it in sermons and study classes, and hand it around to your people.—T.A.S.

*Inside Buchmanism.* Geoffrey Williamson. Philosophical Library. 1955. 227 pp. \$4.75.

Mr. Williamson is a former editor of the magazines *John Bull* and *The Passing Show*, a writer and special investigator of ability. Stimulated by the World Assembly of the "Buchmanites" (Moral Rearmament) at Caux, Switzerland, he decided to make a careful study of the movement. He says, "I have set forth the facts as they unfolded themselves before me in the course of the prolonged probe. I have faithfully recorded the changing impressions these facts made upon me. I have quoted freely from Buchmanite literature, so that the reader could

have the benefit of their authoritative explanations." The book presents a good analysis of the movement, its teachings, its methods, its leadership, and its strong political shift since World War II.

Mr. Williamson had access to fellowship with the leaders, some of their large assemblies, and their literature. He feels that "in spite of all the twists and turns and vagaries, in spite of touches of showmanship and exhibitionism, Buchman has never lost sight" of the Christian precepts upon which he began his work. The main weakness Williamson cites is that the God-control emphasized would make puppets of God's creatures; God never intended us to shuffle off all personal responsibility or abandon personal effort in the belief that he will guide and provide. He also criticizes the Buchmanites' regimentation of young people as a softening influence, and feels that their economic practices and ideas are open to question, and their high pressure political bent a cardinal error.—A.J.W.

*Introduction to Philosophy.* Max Rosenbergs. Philosophical Library. 1955. 502 pp. \$6.00.

The premises of this book are stated as follows: "(1) that a book of philosophy can be written in plain English, in untechnical English, in the King's English; (2) that every man has a keen interest in the deeper problems of life; (3) that every man possesses a philosophy of life; (4) that a person's philosophy is a most interesting and most significant element in his personality; (5) that we should learn and read what the greatest minds of the ages have concluded concerning the philosophic problems; (6) that philosophies differ; (7) that we should see both sides in any philosophic dispute." The book itself, so far as a book could, does a good job of following from these premises. It is problem-centered rather than historical or systematic in development. The fundamental questions (knowledge, reality, God, value, etc.)

are taken up *seriatim*, with an effort to focus the principal types of answers. If one were thinking of advanced study, or of a real grasp of the history of thought, the serious limitations of such a method would need to be stressed. Yet, as something to put in the hands of "plain" people who have shown an interest in philosophical questions, i.e., in the "deeper problems of life," the book has considerable value. Without arriving at conclusions of its own, it does a great deal to furnish stimulus and perspective in an interesting and readable manner.—A.D.F.

*An Intellectual Primer.* Jay C. Knode. Philosophical Library. 1955. 88 pp. \$2.50.

*This World of Ours.* Abram Glasser. Philosophical Library. 1955. xiii, 492 pp. \$5.00.

*Fundamental Fundamentals.* Albert Brill. Philosophical Library. 1955. 199 pp. \$3.75.

*Principles of the Infinite Philosophy.* J. C. Barnhart. Philosophical Library. 1955. 68 pp. \$2.75.

Though diverse in content, these works belong to a common type of which we have lately been receiving a liberal issue from Philosophical Library. They represent efforts by various individuals, usually not professional philosophers, to articulate a whole-view of our modern world, or at least to round up the fundamentals for such a view. Generally they do nothing to advance the frontiers of knowledge, but they might have a stimulus and communication value for the man "in the street"—or, as we say, "in the pew." In any case they possess the kind of interest exploited in Edward R. Murrow's program "This I Believe," plus the elaboration and footnotes not possible in a five-minute sketch. Thus, whatever the "objective" worth of their conclusions, they do reveal something of the real world of modern assumption, interpretation and conviction. The theologian and minister cannot afford

to ignore this world, inasmuch as he is called to address it with the Word of God. We need to become more conversant with it in literature, art, and all the cultural spheres, including this one of self-conscious intellectual expression.

Knode's "primer" attempts something that is very much needed: a brief general orientation in the contemporary intellectual situation, drawing the views of science, philosophy and religion into focus on the meaning and value of human life. He writes with perception and quotes generously from eminent sources, though the work is too slender and too lacking in systematic fusion to have more than an impressionistic impact. Glasser has undertaken somewhat the same task on a larger scale. A well educated man, he summarizes the highlights of his education (also with generous quotation), with the ideal in mind of a "bible of civilization," a "common book of history, science and wisdom which, like the Bible, would form the basis and framework of one's thoughts and imagination." However, he confesses the fear that his work will be only a "feeble preface" to one man's construction of such a "bible." The fear is justified. The book tends to ramble and spread out into diffuse superficiality. It might better have concentrated on the "underlying philosophy of a pantheist and social utilitarian," rather than trying with such painful literalness to provide a "correlated framework of essential knowledge."

Brill's effort is quite different in that he dispenses with all historical-cultural baggage and presents the "fundamentals" (forty in all) of the universe according to his own original insight. The jacket blurb gives the best hint on the outcome when it states simply: "the book attempts to answer the question, 'What is consciousness?', a question that has baffled the great thinkers of all time." In spite of Brill's certainty that he has "developed (his) mind in a way that

. . . no other man has ever done," there is a total lack of philosophical rigor.

The fourth author, Barnhart, offers a brief speculative metaphysic on the relationship of the finite and the infinite. Contrary to the blurb, this is not the first time that a central role "in the universal drama" has been assigned to these two poles of being. The Pythagoreans (from about 500 B.C.) had already done it; and Barnhart's resolution, that the Infinite (God) projects itself into the finite (man) in order to become self-conscious and return to itself as personal, was the main theme worked out (much more elaborately and adequately) by German Idealism in the last century. Of his predecessors, the author seems altogether unaware.

One can confirm in such works as these the disintegrated pluralism of modern culture, as well as the irrepressible quest for some kind of cultural and religious integrity. They coalesce in one point, however: a dismal lack of comprehension of the Christian tradition, a failure to find it really relevant to their problems. This is their crucial challenge for us. Can one hope that we are getting better prepared to meet it? Or will most of us go on tacitly conceding that Christianity has no bearing on the intellectual-philosophical problems of the modern world?—A.D.F.

*Temptation.* Dietrich Bonhoeffer. Macmillan. 1955. 47 pp. \$1.25.

Here is a very small book of great insight that probes a neglected theme of Biblical religion. It is a series of meditations by one who himself passed through the fires of temptation to be at last martyred by the Nazis. The "natural man" welcomes temptation as a trial of his strength by which his powers are proved; he does not understand Biblical temptation as "abandonment of man by all his powers" so that he is cast upon nothing but the victory of Christ over temptation. Temptation which in man is unto death is in Christ unto life. What

is lost in Adam is restored in Christ. The disciple of Christ is he who keeps company with Him in His temptations that he may share in His victory. Adam and Christ are the two poles of human existence joined by the common bond of temptation. The issue for the one is death; for the other life. The grasp of Biblical material is sound; its interpretation better than anything I know.—R.E.C.

*The Daily Life of the Christian.* John Murray. Philosophical Library. 1955. 127 pp. \$2.50.

Here is Christian ethics in its simplest, most realistic, and most meaningful form. Without laboring or belaboring theology or techniques, which are nonetheless implicit throughout, a Congregational minister in Cambridge (England) applies the Gospel to such immediate concerns as the cinema, falling in love, money, patriotism, and the welfare state. Those Anglicisms which appear lend freshness and universality to familiar experience. Would that actual pastoral visits brought such wholeness and wholesomeness, such understanding and charm.—C.L.

*The Social and Political Philosophy of Jacques Maritain.* Selected Readings edited by Joseph W. Evans and Leo R. Ward. Scribners. 1955. 348 pp. \$5.00.

Most Protestants are unduly sensitive about Roman Catholic criticisms directed against individualism and undisciplined democracy. Yet here is a Thomist who defends the liberal view of freedom, the supreme autonomy of the State "in its own order," and the pluralistic structure of society. The world owes a lasting debt to this brilliant political philosopher for upholding authority as "appointed by God" but always "through the people." In sharp and relevant terms he distinguishes between power and authority, the State and the body politic, the individual and the person, modern man and Christian man. Significant excerpts deal with "Christian Hu-

manism," "Contemporary Atheism," "Human Equality." Maritain is never easy reading, but the effort is infinitely rewarding. Among scores of sentences clamoring for quotation, this pair prevails: "Brotherhood is not a privilege of nature which would flow from the natural goodness of man and which the State would only have to proclaim. It is the end of a slow and difficult conquest which demands virtue and sacrifice and a perpetual victory of man over himself."—C.L.

*Better Leaders for Your Church.*  
Weldon Crossland. Abingdon. 1955.  
125 pp. \$2.00.

Dr. Crossland, the author of *A Planned Program for Your Church*, has come forth with another practical book for the busy church worker. This book seeks to encourage and help pastors and laymen in finding, training, and keeping the needed workers for the church. The plan of the book makes it easy to follow. Each chapter is arranged in three easily grasped sections—(1) Basic principles; (2) Plans and procedures; and (3) Questions to sharpen the subject under consideration. Each of the ten chapters has practical value. Chapters two, six, and nine will probably prove most stimulating in helping to develop a more effective church leadership.—A.J.W.

*The Church in Our Town.* Rockwell C. Smith. Revised Ed. Abingdon. 1955. 220 pp. \$2.50.

Dr. Smith has evidenced his own growth in insight and understanding of the changing rural scene in this revision. He helps students and pastors to see rural life in a wholesome, clear, and up-to-date frame of reference. His interpretation of, and emphasis upon, the community and its interrelationships is basic and prepares a good background for considering the church in the rural country.

Two sections materially strengthened in this edition are: (1) the studies of land in its relations to life,

to trade and produce prices, to farm produce price supports, and to tenure; and (2) the studies of the social class system in rural America and its implication in such areas as land ownership, education, welfare, and church membership and influence. The notes suggesting further study and the bibliography make the book a useful study guide in a field worthy of continued and increasing attention.—A.J.W.

*Understanding the Methodist Church.*  
Nolan B. Harmon. Abingdon. 1955.  
\$2.00.

One of the best qualified men in America today for the writing of such a book, Dr. Harmon has discussed in most comprehensive and interesting manner some very practical matters of concern to the Methodist denomination. He has treated early Methodism, doctrine and beliefs, discipline, organization, ministry and church officials, worship and the sacraments, the church at work, Methodists and other churches, and goals for a Christian's striving. This book should be of benefit to all who are interested in becoming effective workers, or more effective workers, in the Methodist denomination, especially to young men who may be studying for the Christian ministry. It can also be adapted for study courses in church schools, among official boards, and for other groups. Through the reading of this volume one is likely to secure a new understanding of the aims, organization, and accomplishments of the Methodist Church. This book will be a valuable addition to the library of any member of the Methodist Church.—E.B.F.

*The Christian Imprint.* Fred P. Corson. Abingdon. 1955. 156 pp. \$2.50.

The goals of Christian education and the most effective methods to reach them continue to occupy the minds of the majority of churchmen and to furnish a theme for both debate and practical inquiry. In *The Christian Imprint* Bishop Fred P.

Corson does much more than prolong the discussion. His book will become increasingly popular among ministers and lay workers in local churches. It deserves a place on the same shelf with J. D. Smart's *The Teaching Ministry of the Church*, published last year and now widely acclaimed.

Bishop Corson protests against neutrality in home, community, school and church. He warns that the advocates of "undirected education" are failing to recognize the seriousness of the power struggle now going on for the possession of the young. The clever and aggressive competitors of Christianity have taken advantage of the ineffective methods and detached manner of the churches until now they claim to have "exclusive rights" to the minds of great numbers of the world's population. Churchmen can no longer remain aloof educationally. They must match the aggressive activity of their competitors with a distinctive and vital ministry of teaching, a ministry that constructs the proper molds and literally stamps the mark of Christ upon individuals and society.—W.A.K.

*Education into Religion.* A. Victor Murray. Foreword by Elton Trueblood. Harper, 1954. 226 pp. \$3.00.

The President of Cheshunt College, Cambridge University, a leader in world Methodism and in British and world Christian education (and a visitor last spring, all too briefly, to our Divinity School), has given us a wise, balanced, charming book on the theological foundations of Christian education. Claiming neither too much nor too little for Christian education ("Education, like the Law, may be the *paidagogos* to bring a man to Christ, but it can only bring him there"), Dr. Murray shares his clear view of the function of the historical faith in a religion of divine-human encounter, and of the function of teaching in preparing for and informing such Christian experience in all of its five aspects—knowing, feeling, choosing, doing, and belonging. Especially

notable are his treatments of the Bible in education, on which he has published several works (he does seem chary of recent Biblical theology), and the education of the emotions, with helpful psychological insights into religious development and worship.—M.S.R.

*Christian Faith and Higher Education.* Nels F. S. Ferré. Harper, 1954. 245 pp. \$3.00.

Dr. Ferré conceives education as consisting of three interrelated processes: "discriminating transmission of our cultural heritage; provision for conditions which promote creative discovery; and inner development of persons and society" (p. 15). The Christian foundations for these educational processes are sought in his richly suggestive chapters on "God as Educator," "Learning from God," "Community and Communication," and "Human Nature and Education." The closing chapters explore the bearing of the foregoing on the program of higher education.

The book is commended as a substantial contribution to the current rethinking not only of Christian higher education but also of Christian nurture in church and home. One significant feature among many is Ferré's conservation of the gains of John Dewey's educational philosophy but their grounding in his own evangelical faith and Whiteheadian process philosophy rather than in Dewey's naturalism.—M.S.R.

*Becoming: Basic Considerations for a Psychology of Personality.* Gordon W. Allport. Yale University, 1955. 101 pp. \$2.75.

The author of these 1954 Terry Lectures "on Religion in the Light of Science and Philosophy" is a Harvard professor of psychology widely known for such standard works as *Personality: A Psychological Interpretation* (1937) and *The Nature of Prejudice* (1954). This solid little book carries further his characteristic advocacy of an eclectic psychology of

personality which, while taking account of the rich contributions of the "Lockean" empiricist tradition, integrates these into a purposive, personalistic psychology in the "Leibnitzian" tradition. "An adequate psychology of becoming cannot be written exclusively in terms of stimulus, emotional excitement, association, and response. It requires subjective and inner principles of organization of the sort frequently designated by the terms self or ego" (p. 60). Lest such concern with "self" or "ego" be ruled out by antimetaphysical psychologists, Allport carefully works out a psychologically defensible conception of the "proprium," leaving open the way for the philosopher and theologian to make more of such selfhood. "Proper striving," and the "dynamics of futurity: of orientation, intention, and valuation" (p. 76) are thus made central concerns of this psychology of becoming.

Only briefly in this book does Allport consider explicitly "the religious sentiment," but he prepares its way by vindicating purposive selfhood and the supporting concepts of conscience and freedom. As in his fine book on *The Individual and His Religion* (1950), he focuses on the religious sentiment of mature, normal personality and guards against the reductionistic views of religion which often result from psychoanalytic preoccupation with abnormal personality. If this gives Allport's treatment of religion a more optimistic note than current theology usually sounds, it is at least a welcome relief from the voices of those psychologists who rule out religion by assumption rather than evidence.—M.S.R.

*The International Lesson Annual—1956.* Charles M. Laymon, editor. Abingdon. 1955. 440 pp. \$2.95.

Here is a book that will answer some of the critics of Methodist church school literature. No longer can it be said that the Methodists do not publish first class interpretations of the International Lessons. With

contributions by fifteen outstanding Bible scholars and clergymen—including Roy L. Smith, Ralph W. Sockman, J. Carter Swaim, and others just as well known and loved for their skill in presenting the Bible forcefully to the twentieth century—the 1956 Lesson Annual will fill a need in many local churches of all denominations. Some unusual features make the book distinctive in its field, among them being the unit organization of the lessons with special introductory comments by editor Laymon, the twenty-four maps and drawings, the brief interpretations of daily Bible readings, and the articles on special days and observances.—W.A.K.

*Preaching in a Scientific Age.* A. C. Craig. Scribners. 1954. 119 pp. \$2.50.

In this volume A. C. Craig faces the dilemma in the pew caused by the clash of the traditional Biblical view of life with the scientific method and conclusions. He flatly states that the dilemma is intensified because of the failure of the pulpit—at least, in Scotland—to do anything about it with courage or common sense (pp. 44-46). He then discusses three difficult but important sermonic topics: miracle (chap. III); the Resurrection (chap. IV); the Last Things (chap. V). Some of the advice is unclear, eyebrow-raising, disappointing. But it does help us to discover the battle line, where there is a real enemy and a major one. The writing is superb—picturesque, enlivening, penetrating. I am almost ready to believe a distinguished Scottish educator who, on a recent visit to Duke, said that A. C. Craig is the best preacher in Scotland.—J.T.C.

*Pastoral Preaching.* David A. MacLennan. Westminster. 1955. 157 pp. \$2.50.

MacLennan will help us grow beyond our unconsciously self-centered prophet-stereotypes. This he does by showing pastoral preaching to be both the norm and the need as we preach



to the Christian community. Every reader would probably agree that pastoral preaching is valid, but Professor MacLennan penetrates beneath this easy agreement to show the complex nature of modern life and ministry. He discusses perspectives, objectives, resources, and methods.

He is a Presbyterian; therefore, he treats Biblical preaching. He knows the history and liturgies of the Christian Church; therefore, he places preaching in its setting of corporate worship and gives provocative glimpses of the Christian year as an aid to helpful preaching. He also taught pastoral care; therefore, he does not speak too glibly of "proclaiming the Word," for he knows how enormously difficult it is to penetrate to the real centers of men's lives by preaching. Hence, this a well-balanced and practical book, valuable to us in the Southland, as we move haltingly but inexorably toward a whole ministry and a better ordered church life and liturgy.—J.J.R.

*The New Being.* Paul Tillich. Scribners. 1955. 179 pp. \$2.75.

Some months ago I asked a colleague who was wrestling with Tillich's theological *magnum opus* if the stuff could be preached. His answer was a long expulsion of breath. Tillich almost answered the question in *The Shaking of the Foundations*. In the volume here reviewed the answer is an enthusiastic affirmative; *The New Being* is evangelical, Protestant, Christian preaching of an unusual order. It begins by stressing the love of God, who created, sustains and redeems us because He is love. It shows how the apprehension of that fact rescues us from despair, delivers us from false authorities, preserves the self while annihilating wrong self-affirmation, and finally promises deliverance from continued death at death. That love was focussed in Christ and is still focussed in his Body, which is the Church. We cannot preach these sermons, but they will make us want to preach.—J.T.C.

*100 Chapel Talks.* A. C. Reed. Abingdon. 1955. 304 pp. \$2.95.

This book of chapel meditations is a combination-edition of two books reviewed in the *Bulletin* several years ago, entitled *Invitation to Worship* and *Resources for Worship*. In that review I noted the importance of the short devotional talk or "meditation," and called attention to Dr. Reed as one of its masters. I suggested that a study of this speech-form would help us vitalize communion meditations, vesper talks, and the like. All this is still true, and the minister who did not secure the other volumes now has a new opportunity.

Deftness, clarity, brevity, Biblical simplicity, and mood—these qualities Dr. Reed has and these qualities most of us long-winded parsons need.—J.J.R.

*Spiritual Values in Shakespeare.* E. M. Howse. Abingdon. 1955. 158 pp. \$2.50.

Dr. Howse closes his study of eight of Shakespeare's plays (four tragedies, two histories and two comedies) with the classic story of the aged minister's advice to the young candidate for ordination: "Know your Bible and Shakespeare. For Shakespeare tells you all you need to know about man, and the Bible tells you all you need to know about God" (p. 148). If you have a class of high school seniors or a young married-couples group who want to study Shakespeare from a religious point of view, this book will be a useful primer. It is homiletically slanted, because the author has been used to university students in his three congregations and "periodically employed sermonic themes which could be reinforced from classical literature" (p. 5). He writes with enjoyment and attractiveness.—J.T.C.

*Appointment with God.* J. B. Phillips. Macmillan. 1954. ix, 61 pp. \$1.75.

If some of your members are worried about the increasing importance and frequency of the Lord's Supper

under your ministerial leadership and ask you to give reasons why they should have the courage of your convictions, then this series of addresses, delivered to a congregation in England, may furnish you persuasive words. The author states his purpose simply: "The intention is not in any way to cover the subject but to help the ordinary Communicant to a more intelligent and satisfying approach to this central Christian Rite." He considers the Sacrament to be "an appointment with God." Most of the writing is clear and arresting; some of it is baffling and "mysterious" (blessed word!). There are two excellent chapters on the preparation of body, mind and soul. The volume closes with an Envoy: an enthusiastic burst of ecumenical vagueness, possibly a sound Anglican attitude.—J.T.C.

*The Passion of the King.* F. C. Grant. Macmillan. 1955. 107 pp. \$2.50.

It is probably not too early to prepare for next Holy Week and Easter, and here is a book which will help us. Dr. Grant has written ten thoughtful expositions of Palm Sunday, Maundy Thursday, the Seven Words of Good Friday, and Easter Day, with all the care of a scholarly exegete who is also a sensitive disciple of our Lord in the present day. He does not dodge difficulties; he does not minimize problems; he does not offer trite explanations. The book cannot be preached as it stands, *laus Deo*. But it will stimulate, enrich and fertilize the consecrated reader so that he will mediate a blessing to his people.—J.T.C.

*A Diary of Readings.* John Baillie. Scribners. 1955. 385 pp. \$2.50.

*A Diary of Readings* is by the author of the devotional classic, *A Diary of Private Prayer*. This diary is a worthy companion of the first. Whereas *Prayer* covers thirty days, *Readings* covers a year. Each selection is a page in length—short enough to be provocative yet so carefully

chosen that it does not leave one with a feeling of incompleteness. Authors from St. Augustine to Tillich make us think seriously about the centralities of Christian faith and experience. These *Readings*, like *Prayer*, will help rescue us from subjectivity and "anecdotalism." For here is discipline, clear-headedness and yet a warmth of devotion.—J.J.R.

*Within the Chancel.* Thomas A. Stafford. Abingdon. 1955. 92 pp. \$2.00.

Stafford's *Within the Chancel* treats the physical setting of preaching and worship. The subtitle is "The Meaning and Use of the Chancel and Its Furnishings," and the book shows us how we can let the building and its furnishings witness the Gospel effectively.

He discusses the role of beauty, the relation of worship and architecture, the chancel, the altar and its furnishings, symbolic lights, symbols, stained glass, flags, flowers, vestments, and seasons and colors of the Christian year. He ends by describing the formation and duties of an altar guild. A short glossary of liturgical terms will help us "non-liturgical" ministers whose Latin has escaped us. Drawings and illustrations by the author add clarity and interest.

Within its limits of space and purpose this is a most helpful small book. However, it has the serious limitation that it takes for granted questions which Methodists need to discuss. Chief of these is the question, altar or table? By unspoken assumption Dr. Stafford inclines us toward the Anglican and Catholic altar. This is wholesome only as we examine our unconscious presuppositions in the light of our theology. Rather than accepting this book unquestioningly, we should review our Reformed theology and decide whether or not we should officiate at a high altar or whether restore the Table of Fellowship to its Reformed position "in the midst of the people." This issue Methodists should face, but Dr. Stafford's book will unconsciously confuse the issue.

That is to say, good architecture, like good liturgy, should be the expression of our theology. Having settled this prior question, we can gain help from his book.—J.J.R.

*Why You Say It.* W. B. Garrison. Abingdon, 1955. 448 pp. \$3.95.

On the theory "*humani nihil a me alienum puto*" and since Abingdon published it, this book is reviewed here. Do you really know what you mean when you say you "bark up the wrong tree," or you put your "best foot forward," or you have a sermon "to lick into shape"? This book will tell you the answers in anecdotal form, and then supply the picturesque origin of about seven hundred other words and phrases. You will discover that "hard-boiled" has to do with clothes, not eggs (p. 15); that "gossip" is linked with baptism (p. 43); that "patter" is connected with the Lord's Prayer in Latin (p. 217); that your "funny bone" is a pun on the

*humerus* (p. 395). There may be here—I'm afraid—the raw material of the children's sermon.—J.T.C.

*Dictionary of Last Words.* Compiled by Edward S. Le Comte. Philosophical Library, 1955. xxix, 267 pp. \$5.00.

If for any reason, or none, you are anxious to know the last words of ABBOT, Robert (Bishop of Salisbury) or ZWINGLI, Ulrich (fallen at the battle of Kappel) or the one thousand six hundred and sixty-two folk alphabetically sandwiched *scritim* between the two, then here is *the* book for you, the first of its kind in the U.S.A. since 1901. If you are in the habit of, or thinking of, preaching a series of sermons on "Famous Last Words," here are hundreds of them, though it would be interesting to know what you would do with CHEKHOV, Anton or TZU-HSI. And do beware of the text out of its context.—J.T.C.



*Volume XX*

January, 1956

*Number 4*

The Duke Divinity School

# BULLETIN

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COURSES IN RELIGION  
DUKE UNIVERSITY SUMMER SESSION

1956

DURHAM, NORTH CAROLINA

First Term: June 12—July 17  
Second Term: July 19—Aug. 23

# Calendar of the Summer Session 1956



June 11—Monday—9:00 A.M.

Dormitory rooms ready for occupancy

June 12—Tuesday

Registration for the First Term at Gymnasium, West Campus,  
9:00 A.M.-4:30 P.M.

June 13—Wednesday

Instruction begins for First Term

July 16-17—Monday-Tuesday

Final examinations for First Term

July 19—Thursday

Registration for Second Term

July 20—Friday

Instruction begins for Second Term

August 22-23—Wednesday-Thursday

Final examinations for Second Term

All classes meet six days a week—Monday through Saturday. Classes will not meet, however, on Saturday, June 30 and August 4.

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THOMAS ANTON SCHAFER, B.D., Ph.D.  
ASSISTANT PROFESSOR OF HISTORICAL THEOLOGY

# Duke University Summer Session



THERE will be two terms of the Duke University Summer Session of 1956. The first term will begin on June 12 and end on July 17. The second term will begin on July 19 and end on August 23.

Courses in religion and related fields will be offered in the Duke University Summer Session. These courses are subject to all the regulations of the Duke University Summer Session as published in the Summer Session Bulletin. The undergraduate credits secured will count on the Bachelor of Arts degree. Divinity School credits will count on the Bachelor of Divinity and Master of Religious Education degrees. Graduate School credits will count on the Master of Arts and Doctor of Philosophy degrees. These credits may, of course, be transferred to other colleges, universities, and theological schools in the same way that such transfer of credit is usually made.

Candidates for degrees from Duke University should be formally admitted to the school which will confer the degree. Candidates for the B.D. and M.R.E. degrees must be admitted to the Divinity School; candidates for the A.M. and Ph.D. degrees must be admitted to the Graduate School of Arts and Sciences.

## *Pre-Enrollment*

Students in residence at Duke University during the spring semester 1956 who plan to enroll for courses offered in the 1956 Summer Session will pre-enroll on the following dates:

The Divinity School  
May 3-4

Students not in residence may pre-enroll by mail. Request for application blank should be made to the Summer Session Office, Duke University. Completed applications should be mailed to the Dean of the Divinity School, Duke University.

## *Registration*

Students in residence who have pre-enrolled on May 3 and 4 may complete their registration in the Summer Session Office on May 17-June 6. Advance registration in the Summer Session Office includes:



1. Completion of various Summer Session forms.
2. Payment of University fees.

Students not in residence at Duke University during the spring semester of 1956 whose applications are approved by the Dean of the Divinity School may complete registration by mail through June 6. Advance registration by mail with the Summer Session Office includes:

1. Completion in full and return of forms required by the Summer Session Office by June 6.
2. Payment of University fees by June 6.

Students who complete registration with the Summer Session Office on or before June 6 need not be present at the general registration in the large gymnasium on June 12. They will meet classes on June 13.

All Summer Session students whose classes begin on June 13 Term I, who *do not* complete registration in the Summer Session Office on or before June 6 *must* present themselves at general registration in the large gymnasium on June 12 to register.

*Any student who fails to register on or before June 12, Term I; July 19, Term II; will be charged a fee of \$5.00 for late registration.*

*All changes in courses other than those required by the University will require a payment of \$1.00 for each change made.*

### *Fees and Expenses*

The University fee is as follows:

Covering registration, tuition and medical care \$15.00 per semester hour.

One half of the above fee is rebated to students enrolled in the Divinity School, who will pay \$7.50 per semester hour.

Applications for admission may be obtained from either the Divinity School Office or the Summer Session Office.

### *Room and Board*

In all dormitories the rate of room rent is \$22.50, per term, for each student, where two students occupy a room. Single rooms are available at the rate of \$40.00 for each term, but in limited numbers. Graduate and undergraduate students will be assigned to separate

dormitories in so far as is possible. The Divinity School and Housing Bureau will be glad to assist married students in locating accommodations for themselves and their families off the campus. Occupants of the University rooms furnish their own bed linen, blankets, pillows, and towels. Applications for rooms should be made to the Housing Bureau.

Board will be provided in the University cafeteria at approximately \$72.00 for each term depending upon the needs and tastes of the individual.

## *Advanced Degrees*

The degrees of Bachelor of Divinity and Master of Religious Education are offered in the Divinity School.

The degrees offered in the Graduate School of Arts and Sciences are Master of Arts and Doctor of Philosophy.

Graduate study in religion leading to the degrees of Master of Arts and Doctor of Philosophy may be pursued in three fields: (1) Biblical Studies; (2) Studies in Church History; and (3) Studies in Christian Theology and Ethics.

Candidates for advanced degrees must be graduates of colleges of recognized standing.

Upon request the Director of the Summer Session or the Dean of the Divinity School will furnish bulletins containing detailed description of the academic requirements for the degrees of Bachelor of Divinity, Master of Religious Education, Master of Arts, and Doctor of Philosophy.

## *Religious Services*

University religious services are held each Sunday morning at 11:00 o'clock in the University Chapel. All students are cordially invited to attend.

# Courses of Instruction



## *The Divinity School*

*Summer, 1956*

Class enrollments will be controlled as occasion may arise so as to secure a fairly even distribution among the courses offered in each term.

### First Term: June 12-July 17

S107 (DS). THE PERSON AND WORK OF CHRIST.—An intensive examination of classical types of Christological and soteriological formulation in the history of Christian reflection, assessment and constructive position. 9:20-10:40. 3.205. 3 s.h.  
MR. CUSHMAN

S170 (DS). SEMINAR IN PASTORAL CARE.—For students preparing for full-time pastoral ministry, hospital chaplaincy, industrial chaplaincy, ministry to older people, or work with young people. Practicum. 1:40-3:00. 53.318. 3 s.h.

MR. DICKS

S198 (DS). THE HERITAGE OF THE REFORMATION.—The doctrine and practice of the Reformers studied for their contribution to the life and thought of the modern church. 11:00-12:20. 3.205. 3 s.h.

MR. SCHAFER

S394 (DS). CHRISTIANITY AND THE STATE.—The relation of the Christian theory of the State to political problems with special consideration of the religious assumptions underlying democratic theory and practice, and of the relationship of church to state. 7:40-9:00. 53.316. 3 s.h.

MR. BLANCH

### Second Term: July 19-August 23

S137 (DS). RELIGIOUS LEADERS IN CHRISTIAN HISTORY.—Representative leaders in the early and medieval church studied in relation to contemporary churchmanship. 7:40-9:00. 53.318. 3 s.h.

MR. PETRY

S158 (DS). CHRISTIAN EDUCATION AND THE COMMUNITY.—A study of the principles, practices, methods and materials of Christian Education as related to the total community life. 9:20-10:40. 53.318. 3 s.h.

MR. KALE

S196 (DS). THE BIBLE AND RECENT DISCOVERIES.—A survey of the contribution of the cultural setting of the Bible as an aid to its understanding. Illustrated with archaeological slides. 11:00-12:30. 53.318. 3 s.h.

MR. BROWNLEE

*You Are Cordially Invited to Attend*  
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**And**  
**The North Carolina Pastors' School**  
**At Duke University**  
*June 5-8, 1956*

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THE REVEREND DOCTOR JOHN KNOX, B.D., Ph.D., Litt.D.  
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Theological Seminary (N. Y.)

CONVOCATION PREACHER:

THE REVEREND DOCTOR GEORGE B. PIERCE, D.D.  
Minister of the Broadway Methodist Church, Indianapolis

\* \* \* \*

*For Detailed Information Write*

THE CHRISTIAN CONVOCATION, BOX 4353, DUKE STATION, DURHAM, N. C.

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*The School for Approved Supply Pastors, July 17-August 10*  
*Address inquiries to*

McMURRY RICHEY, DIRECTOR, BOX 4673, DUKE STATION  
DURHAM, NORTH CAROLINA